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ABSTRACT

This book weaves together original essays with several that have been published earlier to address establishing the context for multicultural education, implementing multicultural perspectives in the classroom, and assessing the impact of multicultural education. The book also presents two annotated bibliographies. Following a foreword by J. Q. Adams and an introduction by the editors, essays in the book are "Multicultural Education: Development, Dimensions, and Challenges" (James A. Banks); "The Multicultural Campus: Facing the Challenges" (Nancy "Rusty" Barcelo); "Creating Inclusive and Multicultural Communities: Working through Assumptions of Culture, Power, Diversity, and Equity" (Brenda M. Rodriguez); "Building Cultural Bridges: A Bold Proposal for Teacher Education" (Geneva Gay); "Media Literacy: An Educational Basic for the Information Age" (Carlos E. Cortes); "Integrating Race, Class, Gender, and Sexual Orientation into the College Curriculum" (Barbara M. Scott); "A Multicultural Perspective in the Women's Studies Classroom" (Martha E. Thompson); "Motivations That Drive Prejudice and Discrimination: Is the Scientific Community Really Objective?" (Duane M. Jackson); "Diversity and Multiculturalism on the Campus: How Are Students Affected?" (Alexander W. Astin); "Multicultural Education: Voices of the Nineties--A Selective, Annotated Bibliography of Journal Articles, Special Issues, and Books" (Katherine M. Dahl); "Films and Videos for the Multicultural Classroom" (Janice R. Welsch). (RS)

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ED 407 697

Multicultural Prism:

Voices from the Field

Volume 1

J. Q. Adams and Janice R. Welsch, Editors

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A MULTICULTURAL PRISM:

VOICES FROM THE FIELD

Edited by
J. Q. Adams
Janice R. Welsch

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J.Q.A.
J.R.W.
August 1994

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FOREWORD

J. Q. Adams

It never ceases to amaze me just how emotional and complex the concept of "race" is to the people of the United States of America. As Ashley Montagu suggested almost 50 years ago, it is humankind's most dangerous myth and, as W. E. B. Dubois predicted at the beginning of this century, the most serious question facing our society in the 20th century. I am constantly reminded of this by my students' reactions whenever we discuss this subject and by the comments made among adults I work with in the various private and public sector workshops and seminars I conduct. Since almost everyone in these situations uses the social definition of race, which is a totally arbitrary concept, when I ask how many races there are, I usually get a range of responses, often stretching from 3 to 250. On occasion I have even been told that every individual has his or her own race. Usually, a few individuals use the biological/genetic definition of race and correctly respond that there is only one race, *homo sapiens*. A third definition of race, largely construed through the institutional/governmental use of the term, is by far the most familiar and accepted interpretation. The social compromises most people in this country make to conform to this exercise in social identity are fascinating.

On most institutional forms requiring some kind of racial/ethnic identity, individuals are confronted with rigid generalizations of certain categorical groups. On college admission forms, for example, we often see a statement saying that the following information is being collected to demonstrate compliance with federal requirements and that our responses are voluntary. This may be followed by a sentence stating that our response will in no way affect our application. While this sounds fairly safe, it would be hard to explain to Jews who were kept out of certain universities in the 1930s and 1940s when their numbers exceeded the acceptable quotas for their group. Or the more contemporary sanctions being placed on Asian Americans in programs at California and other west coast universities.

I often wonder what goes through people's minds when they are confronted with the following categories and faced with the task of checking the box that applies.

___Non-resident Alien
___American Indian or Alaskan Native
___Asian or Pacific Islander, American
___White, Non-Hispanic American
___Black, non-Hispanic or African-American
___Hispanic American

As an American of at least three heritages, I find myself constantly having to amend these forms. Fortunately, many of them now have a box for "other" that allows us to identify ourselves as we choose. But many young people who haven't yet clearly formed their identity, often face these choices with much trepidation, especially if their parentage is from racially mixed groups as these are socially defined. For example, if a child has one parent who is Black, Non-Hispanic or African-American and one who is White, Non-Hispanic and American, the choice becomes complicated. Which parent should be identified with? In this country it has become a given that if you are part Black, you are Black. If this is true, what is the child's relationship to the White parent or any other whose identity is outweighed by Blackness. Indeed this African blood is some powerful stuff.

It is also fascinating how some people in the United States occasionally lift some racially mixed individuals from total Blackness to their own ethnic identity, especially if the individuals have achieved some particularly high social status. My first recollection of this phenomenon was connected to the athletic exploits of Franco Harris, the running back of the Super Bowl Champion Pittsburgh Steelers. Harris was of African-American and Italian heritage, and during his heyday he was cheered by a loyal throng of White, Non-Hispanic Americans called Franco's Italian Army, who affectionately referred to him as the Italian Stallion. Having grown up in western Pennsylvania in the 1950s and 1960s, I was also a loyal Steelers fan and sat in amazement in front of my TV to watch these White, Non-Hispanic American, blue collar men whoop it up for Franco. What amazed me was how similar these fans looked to the blue collar workers who upheld the Jim Crow systems of my youth and who moved out of the neighborhoods that Black people moved into, making no exceptions based on degrees of Blackness. Somehow Franco was rescued from his Blackness to become the hero of the Pittsburgh Italian community.

The pop singer Mariah Carey, who is also of a socially defined multiracial heritage, is a contemporary example of this. Carey, whose mother is a White, Non-Hispanic American of Irish heritage and whose father was an American of African and Hispanic descent, is an internationally known, highly successful entertainer. As I have followed her career, I have noticed how she is claimed by people of all her separate heritages. She is a heroine of Hispanic Americans, Black Non-Hispanics, White Non-Hispanics, Irish Americans as well as of people of Ireland. This example of Mariah Carey, as well as that of Franco Harris, are significant for several reasons: first, each racial/ethnic group seems to identify with only the "part" of the individual that "belongs" to them; second, therefore, other aspects of the person's identity are made invisible regardless of their phenotypical characteristics; three, the racial/ethnic group will make their claim regardless of the self identification of the individual; and fourth, the status among some ethnic/racial groups can change depending on such factors as the ethnic/racial identity of dating and/or marital partners.

The complexities of the above situations speak volumes about the racial situation in this country as well as the fragmented way in which society sees the "other" and each of us perceives ourselves. I think we need to study how a Franco Harris or a Mariah Carey learned to identify themselves. And how it is that our society continues to perpetuate a racial classification system that should have ended with slavery over a 130 years ago. If we are truly to become one nation and one people, *E Pluribus Unum*, we will have to learn to see ourselves as one people, not the salad bowl, not the quilt, not the mosaic, but the melting pot--but not the melting pot that translates into White, Non-Hispanic America but the melting pot in which the many different cultures that share this great country have been smelted to create the American Culture. That culture is an amalgam of all those qualities that make us unique in the world.

Ronald Takaki's book, *A Different Mirror* (1993), is illustrative of the efforts the academy must make in reconstructing an American history that balances the contributions and voices of all our country's composite parts. This is a difficult task, especially for the many groups traditionally marginalized by our WASP-like constructions of the past and present. All too often the energies of these groups have been all but exhausted by their quest for their own voices; they hesitate to collaborate outside their circle for fear they will lose momentum or focus. To seek one's own voice and to communicate with others should be complementary rather than adversarial or mutually exclusive pursuits. We need continued movement in both directions. Each group should develop its own voices while also collaborating with other groups. The appropriate metaphor for the U.S.A. is the chorus, multiple voices from the world over who have come to this great nation to sing/live together. This national chorus, whether in harmony or discord, is us. One of its greatest attributes is its continuing ability to blend new voices because of the similarities that have always held us together. Love of the land, whether seen as an expression of the Great Spirit, as the promise of a better life, or as the hope for freedom and equality binds us.

I believe the goal of multicultural education is to set the record, the history, straight, to understand and appreciate each individual voice as well as our composite voice. Our chorus sings jazz because it is uniquely American, but we have lots of ensembles, octets, quartets, duets, and solos performing within their own rich traditions as well as joining in the mass chorus. Too many Americans, however, contend they don't like this jazz; they only want to hear their group's voice and even insist their voice is the only real American voice. In a multicultural society like our own, ethnocentrism is a trait we cannot afford. We must prepare ourselves for the challenges of the 21st century, a century of growing diversity when jazz could become not just a national but also a global favorite. To assure this, we must appreciate our differences as well as the shared values that make us one great nation.

PREFACE

After editing three volumes of *Multicultural Education: Strategies for Implementation in College and Universities* as part of our Expanding Cultural Diversity project, we have taken a slightly different path with *A Multicultural Prism: Voices from the Field*. Conceived as a companion to the videotape of the same name, *A Multicultural Prism* weaves together original essays with several that have been published earlier and are reprinted here with the permission of the authors and their publishers. All of the essays give their authors the opportunity to develop at greater length some of the ideas they can only introduce in the interview excerpts we've incorporated into *A Multicultural Prism*, the videotape.

Several of the articles help establish the current context within which educators are teaching multicultural courses and perspectives. James Banks, for example, assesses the progress multicultural education has made during the past 20 years, in the process exposing the myths that have been devised to block it and clarifying the components that define it. Banks' survey is a study of multicultural education as a movement. "Rusty" Barceló, grounding her assessment in personal and professional experience, examines some of the successes proponents of multicultural education have realized while also noting the continual struggles entailed in effecting the institutional change necessary to sustain genuine diversity and equity in our colleges and universities. Brenda Rodriguez follows this with an exploration of several key concepts--culture, power, privilege, community--educators as individuals must understand and come to terms with if we are to move toward new inclusive institutions and a pluralistic society that values its diversity.

While Banks, Barceló, and Rodriguez explore many of the principal underlying concepts and issues identified with multicultural studies, Carlos Cortés, Geneva Gay, BarBara Scott, Martha Thompson, and Duane Jackson discuss the implementation of those ideas within specific areas of the curriculum. Cortés focuses on one particularly pervasive aspect of the societal curriculum, the media, and not only argues the need for media literacy if students are "to deal . . . effectively as thoughtful consumers of that omnipresent lifelong educator," but also suggests strategies teachers can adopt to facilitate such literacy. Geneva Gay takes as her starting point current and projected student and teacher demographics, pointing to the growing disparity between the two groups and describing recent behavioral science research that can provide educators with some of the critical concepts we need to bridge the cultural differences encountered in our classrooms.

BarBara Scott and Martha Thompson, both with backgrounds in sociology and women's studies, follow with concrete suggestions for teachers interested in reevaluating either our overall course structure or our classroom practice to ensure greater attentiveness to the diversity of our students. Scott provides a step-by-step approach to curriculum revision that includes an assessment of our own knowledge, an analysis of our current syllabi and textbooks, and an exploration of possible changes in our course structure and content. Thompson concentrates on classroom dynamics and suggests specific ways to recognize and acknowledge students' experiences while helping them to use those experiences as starting points for further exploration of issues and in the formulation and understanding of patterns, themes, and theories.

Duane Jackson takes us in another direction. Without sacrificing the assmption of the objectivity of scientific methodology, Jackson questions the objectivity of scientists and documents some of the effects of prejudice and discrimination within the scientific community, effects that encompass the treatment of African American scientists as well as the promulgation of scientific racism and the development of the eugenics movement. Jackson brings us back to Banks' recognition of the multiple dimensions of multicultural education and to his identification of its major components: prejudice reduction, an awareness of the process of knowledge construction, content integration, equity pedagogy, and the creation of an empowering school culture and social structure. Collectively our contributors address each of these components and give us, whether we are in the sciences or humanities, business or education, art or technology, administration or student services, access to an understanding of the principles and practice of multicultural education as it affects individuals and institutions.

In his essay, Banks assures proponents of multicultural education that though "it is still on the margins rather than in the center of the curriculum in most schools and colleges, multicultural content has made significant inroads into both the school and the college curricula within the last two decades." As evidence he cites various curricula and textbook integration projects. Alexander Astin, in assessing the effectiveness of multicultural initiatives in colleges and universities, considers institutional policies, student involvement in diversity experiences, classroom climate and the curriculum. His study of 25,000 students attending 217 colleges and universities nationwide suggests emphasizing diversity through institutional policies, instruction, or curricular and extra-curricular activities can be "associated with widespread beneficial effects," including greater cultural awareness and "increased commitment to promoting racial understanding."

Astin's findings can reassure multicultural education advocates of the value of our enterprise while the awareness of our marginal status within the academy prompts us to recommit ourselves to a transformation of ourselves, our classrooms, and our campuses. We hope the essays in this anthology, the videotape it accompanies, and the bibliography of books, journals, essays, films, and videotapes that concludes it will all further that transformation.

Readers of *Multicultural Education* know that we recognize the power of language and lament the limitations an inadequate vocabulary imposes. We are still struggling with the words and phrases we have to depict or describe the diverse groups within our society. Too often those terms prove unwieldly or restrictive. We haven't yet fashioned the new and user-friendly vocabulary we need to reflect our complex identities, identities that encompass our shared humanity as well as our cultural diversity. The limitations of an inadequate multicultural vocabulary are evident in this collection, as it is in much multicultural literature. As we move forward more comfortably with our research, scholarship, and instruction, perhaps we will also move toward a more flexible and inclusive language.

The views expressed in this volume are those of the authors, not the Illinois State Board of Education.

CONTRIBUTORS

J. Q. Adams

J. Q. Adams is Associate Professor in the Department of Educational Foundations at Western Illinois University, Macomb, Illinois. He has worked extensively in the area of Multicultural Education as a consultant, lecturer, and curriculum development specialist. His recent publications include three volumes of *Multicultural Education: Strategies for Implementation in Colleges and Universities*, for which he is co-editor as well as a contributor. He has also developed and taught "Dealing with Diversity," a Board of Governors Universities teleclass distributed nationally by PBS.

Alexander W. Astin

Alexander W. Astin is Professor of Higher Education and Director of the Higher Education Research Institute at the University of California, Los Angeles. A highly respected researcher and scholar in several areas of higher education, among his publications are *Assessment for Excellence: The Philosophy and Practice of Assessment and Evaluation in Higher Education*; *What Matters in College? Four Critical Years Revisited;* and "What Matters in General Education: Provocative Findings from a National Study of Student Outcomes" (*Perspectives*, Fall 1992).

James A. Banks

James A. Banks is Professor of Education and Director of the Center for Multicultural Education at the University of Washington. His numerous articles and books as well as presentations and workshops on multicultural education attest to his knowledge and leadership in this area. His books, many in multiple editions and used widely as textbooks, include *Multicultural Education: Theory and Practice*; *Teaching Strategies for Ethnic Studies*; *Multicultural Education: Issues and Perspectives*, and the *Handbook of Research on Multicultural Education*.

Nancy "Rusty" Barceló

Nancy "Rusty" Barceló is Assistant Dean in the Office of the Provost and Director of "Opportunity at Iowa" at the University of Iowa. Well known for her work in organizing and coordinating outreach and retention programs for underrepresented students, she has created programs and developed university policy related to these students. She teaches courses in human relations, human rights and equity, and in Chicano and Puerto Rican cultures. She frequently lectures on multicultural issues and recently co-edited *Parallels and Intersections: The Experience of the Women Against Racism Committee in Iowa City*.

Carlos E. Cortés

Carlos E. Cortés is a Professor of History at the University of California, Riverside. His research encompasses multicultural education, ethnicity issues, and media as a force in conveying information (and misinformation) as well as in shaping attitudes. He has written extensively in all of these areas. Recent articles include "Pride, Prejudice and Power: The Mass Media as Societal Educator on Diversity," "Multicultural Education: A Curricular Basic for Our Multiethnic Future," and "Knowledge Construction and Popular Culture: The Media as a Case Study."

Katherine M. Dahl

Katherine M. Dahl is a reference librarian and Associate Professor at the Western Illinois University Library, Macomb, Illinois. She has written and presented papers at the state, regional, and national levels about multicultural issues and their impact on libraries, librarians, and librarianship. She frequently contributes reviews of multicultural material to *Library Journal*, *MultiCultural Review* and *SRTT Newsletter*. Her articles include "African American Reference Sources: No Turning Back and Never Again a Drought" and "The Politics of Book Reviews."

Geneva Gay

Geneva Gay is Professor of Education and Associate with the Center of Multicultural Education at the University of Washington-Seattle. Known internationally for her scholarship in multicultural education, she received the 1990 Distinguished Scholar Award of the American Educational Research Association and the 1994 Multicultural Educator Award, the first presented by the National Association of Multicultural Education. Her writings include over 90 articles and chapters as well as the recently published *At the Essence of Learning: Multicultural Education*.

Duane M. Jackson

Duane M. Jackson is Chair of the Department of Psychology at Morehouse College and a graduate of the University of Illinois' Comparative Psychology and Behavior-Genetics program. His research and publications focus on various aspects of animal behavior, including relationships between learning and memory. He is a member of the Board of Governors for the National Conference on Undergraduate Research. As a teacher and scientist he is interested in incorporating multicultural perspectives into the teaching of science and into scientific research.

Brenda M. Rodriguez

Brenda M. Rodriguez joined the Illinois Institute of Technology in 199316 as its first Director of the Women's Educational Development Center. She frequently conducts workshops on issues related to race, class, and gender, on the recognition and reduction of personal and institutional prejudice, on teaching strategies appropriate for our increasingly multicultural student populations, on cross-cultural communication, and on conflict mediations and resolution. She has lived in the Dominican Republic, Turkey, and Japan and served as a Russian linguist in the U.S. Navy.

BarBara M. Scott

BarBara M. Scott is an Assistant Professor of Sociology and Women's Studies at Northeastern Illinois University and the co-author of *Marriages and Families: Diversity and Change*. She has led numerous professional development workshops on the intersection of race, class, and gender issues and is a founding member of Sisters of Color International, an activist organization bringing Women of Color together in sisterhood to explore and affirm multicultural perspectives and to provide leadership within academic and ethnic communities.

Martha E. Thompson

Martha E. Thompson is Professor of Sociology and Women's Studies at Northeastern Illinois University in Chicago. She has worked extensively on curriculum development and pedagogical strategies for women's studies courses. Her publications have focused on ways to structure a classroom to build a community among students who vary in age, ethnicity, gender, literacy skills, physical ability, sexual orientation, and social class. *Women and Social Action,* the Board of Governors teleclass which she developed, provides an example of her approach.

Janice R. Welsch

Janice R. Welsch is a Professor in the Department of English and Journalism and Coordinator of Faculty Development at Western Illinois University. She teaches courses in film history and criticism, women's studies, and cultural diversity and has coordinated many multicultural initiatives for the Society for Cinema Studies as well as for Western Illinois University. She recently co-edited and contributed essays to *Multiple Voices in Feminist Film Criticism* and two volumes of *Multicultural Education: Strategies for Implementation in Colleges and Universities.*

SECTION I

ESTABLISHING THE CONTEXT FOR MULTICULTURAL EDUCATION

MULTICULTURAL EDUCATION
DEVELOPMENT, DIMENSION, AND CHALLENGES

by
James A. Banks

The bitter debate over the literary and historical canon that has been carried on in the popular press and in several widely reviewed books has overshadowed the progress that has been made in multicultural education during the last two decades. The debate has also perpetuated harmful misconceptions about theory and practice in multicultural education. Consequently, it has heightened racial and ethnic tension and trivialized the field's remarkable accomplishments in theory, research, and curriculum development. The truth about the development and attainments of multicultural education needs to be told for the sake of balance, scholarly integrity, and accuracy. But if I am to reveal the truth about multicultural education, I must first identify and debunk some of the widespread myths and misconceptions about it.

Myths About Multicultural Education

Multicultural Education Is for the Others

One misconception about multicultural education is that it is an entitlement program and curriculum movement for African Americans, Hispanics, the poor, women, and other victimized groups.[1] The major theorists and researchers in multicultural education agree that the movement is designed to restructure educational institutions so that all students, including middle-class white males, will acquire the knowledge, skills, and attitudes needed to function effectively in a culturally and ethnically diverse nation and world.[2] Multicultural education, as its major architects have conceived it during the last decade, is not an ethnic- or gender-specific movement. It is a movement designed to empower all students to become knowledgeable, caring, and active citizens in a deeply troubled and ethnically polarized nation and world.

The claim that multicultural education is only for people of color and for the disenfranchised is one of the pernicious and damaging misconceptions with which the movement has had to cope. It has caused intractable problems and has haunted multicultural education since its inception. Despite all that has been written and spoken about multicultural education being for all students, the image of multicultural education as an entitlement program for the "others" remains strong and vivid in the public imagination, as well as in the hearts and minds of many teachers and administrators. Teachers who teach in predominantly white schools and districts often state that they don't have a program or plan for multicultural education because they have few African American, Hispanic, or Asian American students.

When educators view multicultural education as the study of the "others," it is marginalized and held apart from mainstream education reform.

Several critics of multicultural education, such as Arthur Schlesinger, John Leo, and Paul Gray, have perpetuated the idea that multicultural education is the study of the "other" by defining it as synonymous with Afrocentric education.[3] The history of intergroup education teaches us that only when education reform related to diversity is viewed as essential for all students--and as promoting the broad public interest--will it have a reasonable chance of becoming institutionalized in the nation's schools, colleges, and universities.[4] The intergroup education movement of the 1940s and 1950s failed in large part because intergroup educators were never able to persuade mainstream educators to believe that the approach was needed by and designed for all students. To its bitter but quiet end, mainstream educators viewed intergroup education as something for schools with racial problems and as something for "them" and not for "us."

Multicultural Education Is Opposed to the Western Tradition

Another harmful misconception about multicultural education has been repeated so often by its critics that many people take it as self-evident. This is the claim that multicultural education is a movement that is opposed to the West and to Western civilization. Multicultural education is not anti-West, because most writers of color--such as Rudolfo Anaya, Paula Gunn Allen, Maxine Hong Kingston, Maya Angelou, and Toni Morrison--are Western writers. Multicultural education itself is a thoroughly Western movement. It grew out of a civil rights movement grounded in such democratic ideals of the West as freedom, justice, and equality. Multicultural education seeks to extend to all people the ideals that were meant only for an elite few at the nation's birth.

Although multicultural education is not opposed to the West, its advocates do demand that the truth about the West be told, that its debt to people of color and women be recognized and included in the curriculum, and that the discrepancies between the ideals of freedom and equality and the realities of racism and sexism be taught to students. Reflective action by citizens is also an integral part of multicultural theory. Multicultural education views citizen action to improve society as an integral part of education in a democracy; it links knowledge, values, empowerment, and action. Multicultural education is also postmodern in its assumptions about knowledge and knowledge construction; it challenges positivist assumptions about the relationships between human values, knowledge, and action.

Postivists, who are the intellectual heirs of the Enlightenment, believe that it is possible to structure knowledge that is objective and beyond the influence of human values and interests. Multicultural theorists maintain that knowledge is positional, that it relates to the knower's values and experiences, and that knowledge implies action. Consequently, different concepts, theories, and paradigms imply different kinds of actions. Multiculturalists believe that, in order to have valid knowledge, information about the social condition and experiences of the knower are essential.

A few critics of multicultural education, such as John Leo and Dinesh D'Souza, claim that multicultural education has reduced or displaced the study of Western civilization in the nation's schools and colleges. However, as Gerald Graff points out in his welcome book *Beyond the Culture Wars*, this claim is simply not true. Graff cites his own research at the college level and that of Arthur Applebee at the high school level to substantiate his conclusion that European and American male authors--such as Shakespeare, Dante, Chaucer, Twain, and Hemingway--still dominate the required reading lists in the nation's high schools and colleges.[5] Graff found that, in the cases he examined, most of the books by authors of color were optional rather than required reading. Applebee found that, of the ten book-length works most frequently required in the high school grades, only one title was by a female author (Harper Lee's *To Kill a Mockingbird*), and not a single work was by a writer of color. Works by Shakespeare, Steinbeck, and Dickens headed the list.

Multicultural Education Will Divide the Nation

Many of its critics claim that multicultural education will divide the nation and undercut its unity. Schlesinger underscores this view in the title of his book, *The Disuniting of America: Reflections on a Multicultural Society*. This misconception is based partly on questionable assumptions about the nature of U. S. society and partly on a mistaken understanding of multicultural education. The claim that multicultural education will divide the nation assumes that the nation is already united. While we are one nation politically, sociologically our nation is deeply divided along lines of race, gender, and class. The current debate about admitting gays into the military underscores another deep division in our society.

Multicultural education is designed to help unify a deeply divided nation rather than to divide a highly cohesive one. Multicultural education supports the notion of *e pluribus unum*--out of many, one. The multiculturalists and the Western traditionalists, however, often differ about how the *unum* can best be attained. Traditionally, the larger U. S. society and the schools tried to create unity by assimilating students from diverse racial and ethnic groups into a mythical Anglo American culture that required them to experience a process of self-alienation. However, even when students of color became culturally assimilated, they were often structurally excluded from mainstream institutions.

The multiculturalists view *e pluribus unum* as an appropriate national goal, but they believe that the *unum* must be negotiated, discussed, and restructured to reflect the nation's ethnic and cultural diversity. The reformulation of what it means to be united must be a process that involves the participation of diverse groups within the nation, such as people of color, women, straights, gays, the powerful, the powerless, the young, and the old. The reformulation must also involve power sharing and participation by people from many different cultures who must reach beyond their cultural and ethnic borders in order to create a common civic culture that reflects and contributes to the well-being of all. This common civic culture will extend beyond the cultural borders of any single group and constitute a civic "borderland" culture.

In *Borderlands*, Gloria Anzaldúa contrasts cultural borders and borderlands and calls for a weakening of the former in order to create a shared borderland culture in which people from many different cultures can interact, relate, and engage in civic talk and action. Anzaldúa states that "borders are set up to define the places that are safe and unsafe, to distinguish us from them. A border is a dividing line, a narrow strip along a steep edge. A borderland is a vague and undetermined place created by the residue of an unnatural boundary. It is in a constant state of transition."[6]

Multicultural Education Has Made Progress

While it is still on the margins rather than in the center of the curriculum in most schools and colleges, multicultural content has made significant inroads into both the school and the college curricula within the last two decades. The truth lies somewhere between the claim that no progress has been made in infusing the school and college curricula with multiethnic content and the claim that such content has replaced the European and American classics.

In the elementary and high schools, much more ethnic content appears in social studies and language arts textbooks today than was the case 20 years ago. In addition, some teachers assign works written by authors of color along with the more standard American classics. In his study of book-length works used in the high schools, Applebee concluded that his most striking finding was how similar present reading lists are to past ones and how little change has occurred. However, he did note that many teachers use anthologies as a mainstay of their literature programs and that 21% of the anthology selections were written by women and 14% by authors of color.[7]

More classroom teachers today have studied the concepts of multicultural education than at any previous point in our history. A significant percentage of today's classroom teachers took a required teacher education course in multicultural education when they were in college. The multicultural education standard adopted by the National Council for Accreditation of Teacher Education in 1977, which became effective in 1979, was a major factor that stimulated the growth of multicultural education in teacher education programs. The standard stated: "The institution gives evidence of planning for multicultural education in its teacher education curricula including both the general and professional studies components."[8]

The market for teacher education textbooks dealing with multicultural education is now a substantial one. Most major publishers now have at least one text in the field. Textbooks in other required courses, such as educational psychology and the foundations of education, frequently have separate chapters or a significant number of pages devoted to examining concepts and developments in multicultural education.

Some of the nation's leading colleges and universities, such as the University of California at Berkeley, the University of Minnesota, and

Stanford University, have either revised their general core curriculum to include ethnic content or have established an ethnic studies course requirement. The list of universities with similar kinds of requirements grows longer each year. However, the transformation of the traditional canon on college and university campuses has often been bitter and divisive. All changes in curriculum come slowly and painfully to university campuses, but curriculum changes that are linked with issues related to race evoke primordial feelings and reflect the racial crisis in American society. For example, at the University of Washington a bitter struggle ended with the defeat of the ethnic studies requirement.

Changes are also coming to elementary and high school textbooks. I believe that the demographic imperative is the major factor driving the changes in school textbooks. The color of the nation's student body is changing rapidly. Nearly half (about 45.5%) of the nation's school-age youths will be young people of color by 2020.[9] Black parents and brown parents are demanding that their leaders, their images, their pain, and their dreams be mirrored in the textbooks that their children study in school.

Textbooks have always reflected the myths, hopes, and dreams of people with money and power. As African Americans, Hispanics, Asians, and women become more influential, textbooks will increasingly reflect their hopes, dreams, and disappointments. Textbooks will have to survive in the marketplace of a browner America. Because textbooks still carry the curriculum in the nation's public schools, they will remain an important focus for multicultural curriculum reformers.

The Dimensions of Multicultural Education

One of the problems that continues to plague the multicultural education movement, both from within and without, is the tendency of teachers, administrators, policy makers, and the public to oversimplify the concept. Multicultural education is a complex and multidimensional concept, yet media commentators and educators alike often focus on only one of its many dimensions. Some teachers view it only as the inclusion of content about ethnic groups into the curriculum; others view it as an effort to reduce prejudice; still others view it as the celebration of ethnic holidays and events. After I made a presentation in which I described the major goals of multicultural education, a math teacher told me that what I said was fine and appropriate for language arts and social studies teachers, but it had nothing to do with him. After all, he said, math was math, regardless of the color of the kids.

This reaction on the part of a respected teacher caused me to think more deeply about the images of multicultural education that had been created by the key actors in the field. I wondered whether we were partly responsible for this teacher's narrow conception of multicultural education as merely content integration. It was in response to such statements by classroom teachers that I conceptualized the dimensions of multicultural education. I will use the following five dimensions to describe the field's major components and to highlight important developments within the last two decades: 1) content integration, 2) the knowledge construction process, 3) prejudice reduction, 4) an equity pedagogy, and 5) an empowering school culture and social structure.[10] I will devote most of the rest of this article to the second of these dimensions.

Content Integration

Content integration deals with the extent to which teachers use examples, data, and information from a variety of cultures and groups to illustrate the key concepts, principles, generalizations, and theories in their subject area or discipline. In many school districts as well as in popular writing, multicultural education is viewed almost solely as content integration. This narrow conception of multicultural education is a major reason why many teachers in such subjects as biology, physics, and mathematics reject multicultural education as irrelevant to them and their students.

In fact, this dimension of multicultural education probably has more relevance to social studies and language arts teachers than it does to physics and math teachers. Physics and math teachers can insert multicultural content into their subjects--e.g., by using biographies of physicists and mathematicians of color and examples from different cultural groups. However, these kinds of activities are probably not the most important multicultural tasks that can be undertaken by science and math teachers. Activities related to the other dimensions of multicultural education, such as the knowledge construction process, prejudice reduction, and an equity pedagogy, are probably the most fruitful areas for the multicultural involvement of science and math teachers.

Knowledge Construction

The *knowledge construction process* encompasses the procedures by which social, behavioral, and natural scientists create knowledge in their disciplines. A multicultural focus on knowledge construction includes discussion of the ways in which the implicit cultural assumptions, frames of reference, perspectives, and biases within a discipline influence the construction of knowledge. An examination of the knowledge construction process is an important part of multicultural teaching. Teachers help students to understand how knowledge is created and how it is influenced by factors of race, ethnicity, gender, and social class.

Within the last decade, landmark work related to the construction of knowledge has been done by feminist social scientists and epistemologists, as well as by scholars in ethnic studies. Working in philosophy and sociology, Sandra Harding, Lorraine Code, and Patricia Hill Collins have done some of the most important work related to knowledge construction.[11] This groundbreaking work, although influential among scholars and curriculum developers, has been overshadowed in the popular media by the heated debates about the canon. These writers and researchers have seriously challenged the claims made by the positivists that knowledge can be value-free and have described the ways in which knowledge claims are influenced by the gender and ethnic characteristics of the knower. These scholars argue that the human interests and value assumptions of those who create knowledge should be identified, discussed, and examined.

Code states that the sex of the knower is epistemologically significant because knowledge is both subjective and objective. She maintains that both aspects should be recognized and discussed. Collins, an African American sociologist, extends and enriches the works of writers such as Code and Harding by describing the ways in which race and gender interact to influence knowledge construction. Collins calls the perspective of African American women the perspective of "the outsider within." She writes, "As outsiders within, Black women have a distinct view of the contradictions between the dominant group's actions and ideologies."[12]

Curriculum theorists and developers in multicultural education are applying to the classroom the work being done by the feminist and ethnic studies epistemologists. In *Transforming Knowledge*, Elizabeth Minnich, a professor of philosophy and women's studies, has analyzed the nature of knowledge and described how the dominant tradition, through such logical errors as faulty generalization and circular reasoning, has contributed to the marginalization of women.[13]

I have identified five types of knowledge and described their implications for multicultural teaching.[14] Teachers need to be aware of the various types of knowledge so that they can structure a curriculum that helps students to understand each type. Teachers also need to use their own cultural knowledge and that of their students to enrich teaching and learning. The types of knowledge I have identified and described are: 1) personal/cultural, 2) popular, 3) mainstream academic, 4) transformative, and 5) school. (I will not discuss school knowledge in this article.)

Personal/cultural knowledge consists of the concepts, explanations, and interpretations that students derive from personal experiences in their homes, families, and community cultures. Cultural conflict occurs in the classroom because much of the personal/cultural knowledge that students from diverse cultural groups bring to the classroom is inconsistent with school knowledge and with the teacher's personal and cultural knowledge. For example, research indicates that many African American and Mexican American students are more likely to experience academic success in cooperative rather than in competitive learning environments.[15] Yet the typical school culture is highly competitive, and children of color may experience failure if they do not figure out the implicit rules of the school culture.[16]

The popular knowledge that is institutionalized by the mass media and other forces that shape the popular culture has a strong influence on the values, perceptions, and behavior of children and young people. The messages and images carried by the media, which Carlos Cortés calls the societal curriculum,[17] often reinforce the stereotypes and misconceptions about racial and ethnic groups that are institutionalized within the larger society.

Of course, some films and other popular media forms do make positive contributions to racial understanding. *Dances with Wolves*, *Glory*, and *Malcolm X* are examples. However, there are many ways to view such films, and both positive and negative examples of popular culture need to become a part of classroom discourse and analysis. Like all human creations, even these positive films are imperfect. The multiculturally informed and sensitive teacher needs to help students view these films, as well as other media productions, from diverse cultural, ethnic, and gender perspectives.

The concepts, theories, and explanations that constitute traditional Westerncentric knowledge in history and in the social and behavioral sciences constitute mainstream academic knowledge. Traditional interpretations of U. S. history--embodied in such headings as "The European Discovery of America" and "The Westward Movement"--are central concepts in mainstream academic knowledge. Mainstream academic knowledge is established within mainstream professional associations, such as the American Historical Association and the American Psychological Association. It provides the interpretations that are taught in U. S. colleges and universities.

The literary legacy of mainstream academic knowledge includes such writers as Shakespeare, Dante, Chaucer, and Aristotle. Critics of multicultural education, such as Schlesinger, D'Souza, and Leo, believe that mainstream academic knowledge in the curriculum is being displaced by the new knowledge and interpretations that have been created by scholars working in women's studies and in ethnic studies. However, mainstream academic knowledge is not only threatened from without but also from within. Postmodern scholars in organizations such as the American Historical Association, the American Sociological Association, and the American Political Science Association are challenging the dominant positivist interpretations and paradigms within their disciplines and creating alternative explanations and perspectives.

Transformative academic knowledge challenges the facts, concepts, paradigms, themes, and explanations routinely accepted in mainstream academic knowledge. Those who pursue transformative academic knowledge seek to expand and substantially revise established canons, theories, explanations, and research methods. The transformative research methods and theory that have been developed in women's studies and in ethnic studies since the 1970s constitute, in my view, the most important developments in social science theory and research in the last 20 years.

It is important for teachers and students to realize, however, that transformative academic scholarship has a long history in the United States and that the current ethnic studies movement is directly linked to an earlier ethnic studies movement that emerged in the late 1800s.[18] George Washington Williams published Volume 1 of the first history of African Americans in 1882 and the second volume in 1883. Other important works published by African American transformative scholars in times past included works by W. E. B. Du Bois, Carter Woodson, Horace Mann Bond, and Charles Wesley.[19]

The works of these early scholars in African American studies, which formed the academic roots of the current multicultural education movement when it emerged in the 1960s and 1970s, were linked by several important characteristics. Their works were transformative because they created data, interpretations, and perspectives that challenged those that were established by white, mainstream scholarship. The work of the transformative scholars presented positive images of African Americans and refuted stereotypes that were pervasive within the established scholarship of their time.

Although they strove for objectivity in their works and wanted to be considered scientific researchers, these transformative scholars viewed knowledge and action as tightly linked and became involved in social action and administration themselves. Du Bois was active in social protest and for many years was the editor of *Crisis*, an official publication of the National Association for the Advancement of Colored People. Woodson co-founded the Association for the Study of Negro (now Afro-American) Life and History, founded and edited the *Journal of Negro History*, edited the *Negro History Bulletin* for classroom teachers, wrote school and college textbooks on Negro history, and founded Negro History Week (now Afro-American History Month).

Transformative academic knowledge has experienced a renaissance since the 1970s. Only a few of the most important works can be mentioned here because of space. Martin Bernal, in an important two-volume work, *Black Athena*, has created new interpretations about the debt that Greece owes to Egypt and Phoenicia. Before Bernal, Ivan Van Sertima and Cheikh Anta Diop also created novel interpretations of the debt that Europe owes to Africa. In two books, *Indian Givers* and *Native Roots*, Jack Weatherford describes Native American contributions that have enriched the world.

Ronald Takaki, in several influential books, such as *Iron Cages: Race and Culture in 19th-Century America* and *Strangers from a Different Shore: A History of Asian Americans*, has given us new ways to think about the ethnic experience in America. The literary contribution to transformative scholarship has also been rich, as shown by *The Signifying Monkey: A Theory of African-American Literary Criticism*, by Henry Louis Gates, Jr.; *Long Black Song: Essays in Black American Literature and Culture*, by Houston Baker, Jr.; and *Breaking Ice: An Anthology of Contemporary African-American Fiction*, edited by Terry McMillan.

A number of important works in the transformative tradition that interrelate race and gender have also been published since the 1970s. Important works in this genre include *Unequal Sisters: A Multicultural Reader in U. S. Women's History*, edited by Carol Ellen DuBois and Vicki Ruiz; *Race, Gender, and Work: A Multicultural Economic History of Women in the United States*, by Teresa Amott and Julie Matthaei; *Labor of Love, Labor of Sorrow: Black Women, Work, and the Family from Slavery to the Present*, by Jacqueline

Jones; and *The Forbidden Stitch: An Asian American Women's Anthology*, edited by Shirley Geok-lin Lim, Mayumi Tsutakawa, and Margarita Donnelly.

The Other Dimensions

The *prejudice reduction* dimension of multicultural education focuses on the characteristics of children's racial attitudes and on strategies that can be used to help students develop more positive racial and ethnic attitudes. Since the 1960s, social scientists have learned a great deal about how racial attitudes in children develop and about ways in which educators can design interventions to help children acquire more positive feelings toward other racial groups. I have reviewed that research in two recent publications and refer readers to them for a comprehensive discussion of this topic.[20]

This research tells us that by age four African American, white, and Mexican American children are aware of racial differences and show racial preferences favoring whites. Students can be helped to develop more positive racial attitudes if realistic images of ethnic and racial groups are included in teaching materials in a consistent, natural, and integrated fashion. Involving students in vicarious experiences and in cooperative learning activities with students of other racial groups will also help them to develop more positive racial attitudes and behaviors.

An *equity pedagogy* exists when teachers use techniques and teaching methods that facilitate the academic achievement of students from diverse racial and ethnic groups and from all social classes. Using teaching techniques that cater to the learning and cultural styles of diverse groups and using the techniques of cooperative learning are some of the ways that teachers have found effective with students from diverse racial, ethnic, and language groups.[21]

An *empowering school culture and social structure* will require the restructuring of the culture and organization of the school so that students from diverse racial, ethnic, and social-class groups will experience educational equality and a sense of empowerment. This dimension of multicultural education involves conceptualizing the school as the unit of change and making structural changes within the school environment. Adopting assessment techniques that are fair to all groups, doing away with tracking, and creating the belief among the staff all students can learn are important goals for schools that wish to create a school culture and social structure that are empowering and enhancing for a diverse student body.

Multicultural Education and the Future

The achievements of multicultural education since the late sixties and early seventies are noteworthy and should be acknowledged. Those who have shaped the movement during the intervening decades have been able to obtain wide agreement on the goals of and approaches to multicultural education. Most multiculturalists agree that the major goal of multicultural education is to restructure schools so that all students will acquire the knowledge, attitudes, and skills needed to function in an ethnically and racially diverse nation and world. As is the case with other interdisciplinary areas of study, debates within the field continue. These debates are consistent with the philosophy of a field that values democracy and diversity. They are also a source of strength.

Multicultural education is being implemented widely in the nation's schools, colleges, and universities. The large number of national conferences, school district workshops, and teacher education courses in multicultural education is evidence of its success and perceived importance. Although the process of integration of content is slow and often contentious, multicultural content is increasingly becoming a part of core courses in schools and colleges. Textbook publishers are also integrating ethnic and cultural content into their books, and the pace of such integration is increasing.

Despite its impressive successes, however, multicultural education faces serious challenges as we move toward the next century. One of the most serious of these challenges is the highly organized, well-financed attack by the Western traditionalists who fear that multicultural education will transform America in ways that will result in their own disempowerment. Ironically, the successes that multicultural education has experienced during the last decade have played a major role in provoking the attacks.

The debate over the canon and the well-orchestrated attack on multicultural education reflect an identity crisis in American society. The American identity is being reshaped as groups on the margins of society begin to participate in the mainstream and to demand that their visions be reflected in a transformed America. In the future, the sharing of power and the transformation of identity required to achieve lasting racial peace in America may be valued rather than feared, for only in this way will we achieve national salvation.

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THE MULTICULTURAL CAMPUS: FACING THE CHALLENGES

by
Rusty Barceló

I would like to reflect upon a major fact in my life. Twenty-five years ago I left California and stepped off a bus in Iowa City to join the University of Iowa community as a student. If anyone would have told me that 25 years later I would be writing about the challenges of the multicultural curriculum, I would have told them they were crazy. When I arrived on campus in 1969, as I recall, there were about 48 African American students, one Asian American, three Chicanos, and one Native American participating in the Educational Opportunity Program. African American Studies and Women Studies were in the embryonic stages of development and were not to come to full fruition until the mid-seventies.

I did not know at the time that being a Mexican American was important to my well-being. However, coming to Iowa was probably the best thing that ever happened to me because I had taken being a Chicana for granted in California. And why not? Mi familia, language, and all other aspects of my Chicano culture were around me, from the Mexican grocery store to the Mexican music flowing from my grandmother's radio. I was isolated from the broader society and the problems that forced many of my people to seek safety and identity within their respective barrios. It took my mother to remind me that my Mexican identity was critical to my growth and development, and ultimately, to my survival. It still does.

One evening during my first semester when I was feeling particularly blue and cold--I could not believe that the thermometer over the Iowa State Bank read -5º --I called my mother to tell her I would be returning to California at the end of the term. I thought for sure she would tell me to pack my bags right then and there and come home. But she didn't. Instead, she replied: "Rust, where there is one Mexican there is probably another." Well, I did not have a clue what she was saying or what my Mexican heritage had to do with being cold. In fact, I was hurt that she was not more understanding. A week later I received a care package from her with some Mexican sweet bread and a couple of cultural icons for my room, but without a note. That scared me because she was trying to tell me something, and I just was not getting it.

The following day in the library her words and message were still haunting me when I suddenly found myself among the census data. Mom was right; I was not alone.

> I learned that Illinois, Wisconsin, Kansas, Minnesota, Missouri and even Iowa had significant Spanish-speaking populations.

> I would learn later that the Chicago area had a Spanish surnamed population that was larger than the combined Chicano populations of Arizona and Colorado (Cardenas, 1976).
>
> I learned that the single largest employer of Mexican Labor in 1928 was not in El Paso, Texas, but on the southern shores of Lake Michigan (Cardenas, 1976).
>
> I learned that the first major Mexican American community in Iowa was established in Ft. Madison in 1898--just a hop, skip, and a jump from where I was (Garcia, 1974).
>
> I learned that the second language spoken in Iowa was not German but Spanish (Garcia, 1974).

Well, I asked, if all this is true, why am I the only Latina at my institution? As I became more aware of the status of Chicanos and other underrepresented groups, I began asking myself what courses were available to learn about the Mexican American experience. Not only were there no courses, there were no Mexican American professors or staff persons on campus to help me either. I began to understand the alienation I felt had nothing to do with the cold weather. That realization was all I needed to put me on my present path. I have never looked back. Sometimes we have to step outside of our environments to really see who we are and how we interact with the rest of the world. Iowa, in an important sense, put me in touch with the strength and importance of my identity in helping me survive the points of contestation in my life: my ethnicity, sexuality, and gender.

I share this story to illustrate that the work we do has its origins at the most personal level of our lives and to locate myself in the context of this essay. No vita can really do that! Too often we forget that where we position ourselves dictates our relationship to the broader world around us. Our positioning also provides the basis for how others interact with us, especially in terms of power dynamics: who has the power to assume or assert control. It is vital for each of us to understand this, especially if we are viewed as "other," in order to empower ourselves to effect change. I believe knowing oneself in the most intimate way is critical for those of us working on multicultural curricula. How can we teach others if we do not first know ourselves and what we bring to an experience? At the same time, we have to understand where our students situate themselves to appreciate the experiences they bring to the classroom. We sometimes forget that we can learn from our students as much as they learn from us.

My teaching has been enriched because of this realization. When I taught the human relations course the first year it was required for students aspiring to be teachers, I asked on the first day of class how many were opposed to the requirement. I expected a few hands to go up, but when the entire class raised their hands I promptly threw out the syllabus to find common ground. Together we reconstructed the class and succeeded in achieving the requirement goals because of our shared input. It was a lesson I shall never forget! Sharing power is at the heart of so much of what needs to be done in our changing society. This alone makes ours a very difficult task. We only need look to South Africa's struggle to know this is true.

When I was at my computer trying to pull these thoughts together in a cohesive manner, a couple of events that occurred this spring kept intruding on the task and served as a reminder that personal encounters continually serve to shape our work.

For example, recently I was at an institution to give two public presentations about the status of Latinos and Latinas in education. I also agreed to meet with the philosophy club for a roundtable discussion about diversity issues. I learned upon arrival, to my surprise and horror, that the discussion was titled "Affirmative Action Disadvantages White Males." Talk about walking into the lion's den! To make matters worse, the discussion was publicized all over the building with bright blue posters bearing this highly charged title and *my name*! I gathered all my strength and marched into a room full of people who, it quickly became apparent, were strongly divided. I outlined a ground rule for our discussion: each person would be allowed to speak without interruption. I added that when we come together as we had, we bring with us our differences: race, ethnicity, class, gender, sexuality, religion, and physical abilities. All of these, as well as many other factors, I said, affect the way we interact or choose not to interact with one another. Our differences often determine in large part how we respond to issues such as affirmative action, in terms of perceptions based upon personal experiences. We needed to listen to each other to appreciate where each of us was coming from even though we might never agree.

I concluded by saying that the process of working together to find solutions for difficult issues across multiple voices is never easy but not impossible, that each of us represented an individual who was prepared to place him or herself at risk by participating in the dialogue. Only then did I begin deconstructing the myth that white males were being penalized, pointing out the positive affirmative action effects white males enjoyed since the law had opened up the old boys network to everyone, including white males. What followed was a series of comments about affirmative action myths from employment quotas to curriculum integration. Some argued affirmative action should be eliminated because of preferential treatment; others debated the need for more aggressive affirmative action initiatives to meet the needs of an increasingly diverse society.

I had a second encounter during my public presentation that evening about racism in the academy. At the end of the talk I agreed to entertain questions. The first to rise was a senior English professor who began by asking for ten minutes since I had had 45 to spew propaganda and untruths. I told him I would gladly give him the ten minutes but reminded him that the 45 minutes I had spoken was minute in comparison to his voice which had been heard for over 300 years. Attacking me personally, he focused on how the propaganda I was spewing was the basis for special privileges, the destruction of the western canon, and the divisions among us. As he spoke, he unintentionally validated my points--much to his horror--and left in a rage.

The following day I met with administrators who asked how they could reassure members of their institution they were committed to affirmative action. In our discussion, when I used as examples the events of the previous day, they dismissed the encounter with the professor saying, "That's just the way he is." I pointed out that their attitude in effect condoned his behavior since no one at the presentation knew him and the perception could be that he represented the voice of the institution if those in charge did not publicly condemn such inappropriate attacks. I added that, given the personal nature of his attack and the volatile situation it had created, someone else might have filed a formal complaint based on racial harassment.

These events highlight how immediate and complex diversity issues are on every level. The May 11, 1994 issue of *The Chronicle of Higher Education* verifies this. Let me just quote the index notes to give you the breadth and complexity of the topics in this single issue:

> An official in an education department resigned amid allegations that he made repeated sexual advances to two college student-aid workers;
>
> Thousands of students rallied in Mississippi as a federal court prepared for trial of the state's long-standing desegregation case;
>
> A U.S. judge approved a plan by the VMI to maintain its all-male admissions policy;
>
> The Equal Employment Opportunity Commission sued Campbell University for firing an instructor because he had AIDS;
>
> The Education Department says two universities broke the law in their handling of sexual harassment complaints;
>
> Nine students sue Stanford to overturn a four-year-old speech code that bans verbal insults involving race, religion, or sexual orientation;
>
> Chicano students at Stanford demand the establishment of a Chicano Studies department and the rehiring of Cecilia Burciaga whose position was eliminated;

Students at UC-Santa Barbara are demanding more Chicano faculty.

When I combine these articles with the many e-mail items addressing diversity I receive daily and with the events of the last two months, the urgency of our work to transform the curricula and our teaching is evident to me. What has become most clear is that *institutions* must be transformed. The incidents I encountered last month illustrate how institutional culture serves to perpetuate myths about diversity and the articles cited speak to how institutions respond to individual incidents but seldom connect the incidents with the broader campus culture. Too often institutions focus on individual incidents without acknowledging the role infrastructure plays in what is taught and how it is taught. The answer is not censorship. We need to explore strategies that provide space where multiple voices and views can be heard in open dialogue. Disagreements are healthy and encourage everyone to be clear about goals and objectives; debate often expands our thinking and understanding regardless of the issue at hand.

Initiatives to curb individual incidents of racism as well as plans to diversify the curriculum must be analyzed within the context of the total institution from mission statement to student retention programs. Only by focusing on the total institution can real change be effected. Because of lack of attention to the infrastructure, progress to diversify the curriculum and develop new teaching methods has been limited. I have found this to be true, for instance, in working with the University of Iowa Lesbian, Gay, and Bisexual Staff and Faculty Association on developing a sexuality studies program. We have been teaching sexuality studies courses for over three years, but, because we do not have a senior professor teaching any of the courses, the program proposal remains in committee. One might legitimately ask, "Is this being stymied because of campus heterosexism?" That the proposal is coming from faculty and graduate students in the Association and not from the core faculty places it on the outside of accepted studies. Imagine the difference if the leadership came from the inner circle of the infrastructure. How much greater the possibility for change!

In spite of the difficulty in changing institutional infrastructure, colleges and universities across the country are introducing diversity requirements, often amid great debates about the canon. This happened on my campus when a cultural diversity requirement was proposed (It passed.) as part of the general education core. Debates included protests that the curriculum could not bear one more course and that the essential body of knowledge a student should acquire would be eliminated. These protests are problematic for many reasons and ignore some important realities.

As I have stated often, the protests are completely out of step with the changing demographics of our country. We know demographics project that at least 51% of the U.S. population will soon be what we today call "minorities," and most will come from a home where a language other than English is spoken (1990 U.S. Department of Education). "Much of this growth reflects the phenonomenal rate by which the Asian American and Latino populations are increasing, and yet bilingual education programs are still considered unimportant and even controversial. The popular view concerning these two populations has been that they should assimilate as quickly as possible, forget their native languages and speak English only. Using language as a cultural battleground in the United States is not a new phenomenon nor limited to the Asian and Latino populations: many African Americans face discrimination for speaking "non-standard" English, and American Indians have been subjected to centuries of cultural genocide, one aspect of which has been to enforce their abandonment of speaking and teaching their native languages. Yet bilingual education programs are critically important in preparing students for the coming century" (Barceló, 1991).

Actually, I believe the resistance to bilingual programs is related to my second concern: the preservation of the western canon and its role in the assimilation of western values and traditions. Everyday I hear or read the query, "Why can't 'these' people just assimilate to U.S. culture?" Little or no thought is given, however, to what that culture might be. The assimilation in this sense seems motivated by fear, fear of losing power, and fear that a diverse curriculum implies replacement not only of the canon but also of the individuals who have been in control. Fear makes it difficult, if not impossible, for individuals to believe that multicultural education is about expanding the canon, making it more inclusive of diverse works as well as of different modes of analysis. I can't imagine not including *Moby Dick* or the works of Shakespeare, Faulkner, or Mark Twain in a literature curriculum, but I would ask a class to critique them within the context of multiple theories that might include race, gender, and class.

The western canon issue has served to marginalize diversity courses and programs by refusing to recognize their legitimacy in developing new knowledge and preparing students to be good citizens. Faculty are also marginalized in some instances if they actively pursue ways to diversify the curriculum and explore new teaching methods to reach the diverse students in their classes. They experience great pressure to conform or assimilate to traditional teaching and research. This issue of legitimacy is complicated further by the fact people of color, women, gays and lesbians are the ones primarily teaching multicultural courses. Individuals within these groups are often viewed, not for their skills or knowledge, but as "other," as affirmative action hires who are not quite legitimate themselves. Additionally, graduate students are often discouraged from pursuing topics focusing on race, class, sexuality, and gender because they are not valued as legitimate academic pursuits. Few institutional rewards are available to individuals who seek this line of study. A complete restructuring of the reward system is necessary before faculty will wholeheartedly come forward in this endeavor.

Marginality also results from the prevailing notion that diversity courses are only for students of color. I was at a recent meeting of administrators that confirmed the continuation of this myth when an academic affairs person spoke about how diversity courses were being designed for students of color so they could become familiar with their cultural identities.

No mention was made about the value of such courses for all students if they are to function effectively within our increasingly pluralistic society.

The challenge of defining a multicultural curriculum is a major issue for many institutions. Traditionally the term tended to refer to five major groups: Native, African, and Asian Americans, Latinos, and women. However, since the 1980s groups such as gays and lesbians and persons with disabilities have been encompassed in a move to be more inclusive. While some institutions still struggle with any definition, many campuses have responded by expanding their human rights statement to be more inclusive. To hear individuals who have dedicated their lives to working on diversity issues fail to understand or reject outright an inclusive definition has been discouraging. Such failure or rejection serves to reinforce an institution's lack of action on behalf of all the disenfranchised. I have argued that the need for alliances has never been greater in the face of these and other challenges.

The term multicultural itself can also be problematic since it tends to obscure not only individual identity but also the identities of various cultural groups. I have often argued that such generic terms send the message that we are all the same. Consequently, a course might be designed with a single ethnic group as the referential core from which connections or comparisons to other groups are made. For example, a course could focus primarily on African American literature with only token references to other groups, or a course might focus on Latino issues with no clear recognition that the term Latino includes over 20 ethnic groups, each with its own stories, histories and proud traditions. Some institutions subscribe to a color blind philosophy without realizing color blindness limits the notion of difference and fails to explore how our experiences intersect, parallel, and diverge at various points.

All too often we believe we have achieved diversity in the curriculum when we have simply added material that reflects greater inclusivity and multiple perspectives. More is needed, however, than additions to course content. Fortunately, pedagogy is becoming a major concern among those researching and teaching from multicultural perspectives. Linda S. Marchesani and Maurianne Adams (Adams, 1992) in, *Dynamics of Diversity in the Teaching-Learning Process: A Faculty Development Model for Analysis and Action*, describe four dimensions of teaching and learning in a diverse society. They include

> Students: knowing one's students and understanding the ways that students from various social and cultural backgrounds experience the college classroom;
>
> Instructor: knowing oneself as a person with a prior history of academic socialization interacting with a social and cultural background and learned beliefs;

> Course content: creating a curriculum that incorporates diverse social and cultural perspectives; and
>
> Teaching methods: developing a broad repertoire of teaching methods to address learning styles of students from different social backgrounds (pp. 10-11).

This last dimension includes the possibility of decentering traditional power structures in the classroom, exploring ways to make classes more participatory, and using field experiences in innovative ways.

I would like us to consider what constitutes a multicultural curriculum: New courses? Integration of traditional courses? Human relations courses in which everybody is included on a one-time basis? Ethnic Studies? Women's Studies? Sexuality Studies? Aging Studies? The list could go on. Personally, I would like to see them all. Bits and pieces of all of these may already exist on a single campus. The greatest need however, is the integration of multicultural perspectives into traditional courses *while* these other options are also in place. Each has its strengths and limitations. As curricular reform occurs we must be sure Ethnic Studies, Women Studies, Gay and Lesbian Studies, and the like are not eliminated.

These programs are critical in bringing to the forefront of academia new paradigms and theories related to specific bodies of study. The programs serve as change agents in the institutions by bringing diverse faculty, students, and methodologies to the academy. Unfortunately, few of these programs have achieved departmental status. Often viewed as less than legitimate, they are kept at the borders of the institution. Consequently, they are frequently underfunded and understaffed. The interdisciplinary paradigm upon which they are based is viewed as a weakness by traditionalists within the institutions. A core body of knowledge such as that characteristic of a traditional discipline, they argue, is missing. However, the interdisciplinary approach is the heart and soul of these programs, and it is interesting to see how in recent years some validation of this approach has occurred even within the most established disciplines as the interrelatedness of bodies of knowledge is recognized and explored.

In spite of the numerous contributions they have made to new knowledge, to new paradigms of teaching and learning, many of these programs have come under close scrutiny because of their place on the margins; they are seen as expendable, especially when resources are scarce. If ever there was a time to have these programs, it is now. Changing demographics and the legitimacy of the groups being studied demand them.

However, some of these programs, while committed to transforming the academy, have become exclusive and resistant to continued growth and change. For example, Women Studies has been closely critiqued by women of color who accuse the programs of being racist because of their reluctance to hire women of color or to incorporate the perspectives of women of color. African American and Chicano Studies have also come under fire for their failure to include a feminist perspective, and all are being challenged to address the issue of sexuality.

At a recent National Chicano Studies Conference I shared the following: Not long ago I attended a conference luncheon at which a Chicano teacher was sharing some thoughts about a Chicano history book he had written for high school students in Los Angeles. I had dutifully bought the text just prior to his presentation because I was pleased that such a book was finally available. As he began speaking, a Chicana student leaned across and asked me if Chicanas were represented in the book. I felt a pit develop in my stomach as I started flipping through the pages and could not find one photo of a Mexicana or Chicana, not even Dolores Huerta! I turned first to the index and then to the table of contents hoping for some reference, but there were none. In the first chapter a short paragraph was dedicated to Malinche as the traitor and, more symbolically, as the whore of Mexico, views that have been refuted by Chicana and Mexican scholars alike.

I listened patiently to the author hoping he would recognize the significant role that Mexicanas and Chicanas have had in our struggle as a people. He was proud to report that he was part of the National Association for Chicano Studies; I wondered if he knew NACS has recognized the importance of Chicana scholars through the Chicana Caucus. He spoke about how Chicanos needed to address their own racism toward others, but he never talked about sexism or, for that matter, classism or hetrosexism. In closing remarks when he referred to the audience as "guy," I had to rise to challenge the limited view of Chicano history he was presenting.

> I reminded him that, indeed, fathers had marched off to WWII but mothers had marched off to the factories, and both served with distinction;
>
> I reminded him that, while the zoot suiters were being beaten on the streets of L.A., the pachucas were being raped;
>
> I reminded him that women worked in the fields right along with the men and were in fact the ones who provided so much of the impetus for union organizing.

Although my brief rebuke was well received by most of those present, I felt somewhat discouraged. It was difficult to comprehend that such an omission was possible given the proliferation of Chicanas documenting our experience in history, poetry, music, literature, education, psychology, health, sociology. While I acknowledged his apology, I could find no excuse, nor could others. This made me realize we cannot assume that the "o" in Chicano or in Latino includes women. In fact the "a" is often muted, silenced, invisible when we talk about Chicano studies. We are taught that the "o" in Spanish is inclusive when referring to us collectively, but is it? Scholars have long addressed the issue of the power of language minimizing one's existence and

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reality. We must be vigilant in recognizing how easily language can situate us on the margins in society and in our community as women. The "o" places us on the margins of our communities and ultimately of the broader society; multicultural institutions might also assimilate us if we are not vigilant.

In spite of some of the issues I've raised, I remain optimistic about the future because of individuals who are already exploring diversity issues in new and meaningful ways. I also recognize the strides my own campus has made. Students of color now number 2000 and several multicultural courses are taught regularly. I work with faculty who are committed to making the curriculum more inclusive. The same can be said about most institutions. We can never go back because the momentum is too strong. Just reviewing the proliferation of texts and research on this topic gives me reason to be positive. But continued progress won't be easy.

As I so often reiterate, when we come together we bring with us our differences of gender, sexuality, ethnicity, race, and religion, as well as our own internalized oppressions and biases. No matter how good our intentions, we all fear difference. That is why we must continue to explore these issues. We have to create space in which our own identities flourish and are validated so we can work toward our common goals. We need to constantly ask ourselves: How does one system of oppression, such as racism, allow other forms of oppression, such as classism, sexism, heterosexism, to develop? Are they different models of oppression or are they the same? Do the different forms of oppression parallel and intersect? How can we as individuals respond to oppressive attitudes and behaviors when viewed through multilayered identities such as gender, race, class, sexuality, or abelism, or when oppression occurs at different levels such as at the personal, the social, or the institutional? Finally, what is the responsibility of individuals who themselves experience oppression but also oppress others? These are fundamental questions and the answers can only come when we come to know ourselves, our strengths and our own fears:

> For some of us this means reclaiming our history and language;
>
> For some it means dealing with forms of emotional and physical abuse from sexism to racism;
>
> For some it means coming to terms with our privilege and power because of our class, age, the color of our skin, or sexuality.

It is sad but true that each of us has biases about others. I no longer believe that I am preaching to the choir in spite of individuals' commitment to diversity. I continually ask: What are my personal boundaries? What are yours? We need to continually work on these issues because so much is at stake. As Arturo Madrid, a colleague and friend, in "Writing on Missing People and Others: Joining Together to Expand the Circle" urges:

> Let us work together to assure that all American institutions, not just its precollegiate educational and penal institutions, reflect the diversity

> of our society. Not to do so is to risk greater alienation on the part of a growing segment of our society. It is to risk increased social tension in an already conflictive world. And ultimately it is to risk the survival of a range of institutions that, for all their defects and deficiencies, permit us the space, the opportunity, and the freedom to improve our individual and collective lot, to guide the course of our government, and to redress whatever grievances we have. Let us join together to expand, not to close the circle. (p. 9)

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CREATING INCLUSIVE AND MULTICULTURAL COMMUNITIES: WORKING THROUGH ASSUMPTIONS OF CULTURE, POWER, DIVERSITY, AND EQUITY

by
Brenda M. Rodriguez

What does it mean to create inclusive, multicultural communities, especially in our classrooms and institutions? For multicultural and inclusive education to move beyond its current rudimentary stage, we must examine our institutional and personal assumptions about culture, power, diversity, equity, and community. Without further reflection and understanding of these concepts, we will not be able to understand the strength multicultural, inclusive education brings to our pluralistic nation and world, nor will we be able to avoid the pitfalls of implementing multiculturalism in education and creating more inclusive school communities.

Culture

I like to define culture as the framework that guides and bounds life practices: it shapes everything we do. All of us are cultural beings, with culture influencing the development of our beliefs, perspectives, and behavior. According to Anderson and Fenichel (1989), our "cultural framework must be viewed as a set of tendencies or possibilities from which to choose (p. 8), not a rigidly prescribed set of assumptions. Cultural frameworks are constantly evolving and being reworked, and we are continuously observing and participating in events that shape our individual experience within those frameworks. Thus, although persons of the same cultural background share a readiness to act or think similarly, not all members of the group will behave in the same manner. Individuals may differ in the degree to which they choose to adhere to a set of cultural patterns. For instance, some individuals identify strongly with one particular group; others combine practices from several cultural groups. Either way, the multiple dimensions of culture help form an individual's identity. Because of variations within cultures and the multiple cultural groups within society as well as individuals' different experiences of cultural events and responses to cultural influences, an appreciation and respect for both individual and cultural diversity is crucial for educators.

Self-Awareness

Everyone has a culture and belongs to multiple communities, but often individuals are not aware of the behaviors, habits, and customs that are culturally based (Athen, 1988). Becoming aware of our own cultures facilitates our capacity to:

1. explore, understand, appreciate and assess the many aspects of culture that make up our social background, including our ethnicity, social class, gender, geographic region, sexual orientation, exceptionality, age, and religion or mode of spirituality;

2. increase our awareness and insight into our own learning processes, strengths, weaknesses, successes, failures, biases, values, goals, and emotions;

3. experience our own cultures in relation to others as they are illuminated through cross-cultural interactions.

4. understand and confront areas of conflict and tension when we encounter individuals from unfamiliar cultures and learn to become more comfortable with being uncomfortable;

5. explore and appreciate thought processes that occur across cultures but may also take on different shapes and meanings for different cultural groups and for individual group members; and

6. understand more deeply the cultural values and beliefs of those with whom we come in contact.

According to Hall (1976):

> There is not one aspect of human life that is not touched and altered by culture. This means personality, how people express themselves (including shows of emotion), the way they think, how they move, how problems are solved, how their cities are planned and laid out, how transportation systems function and are organized, as well as how economic and government systems are put together and function. (pp. 16-17)

Although this is true for all people, Anglo-Europeans and some other European Americans who are part of the dominant or mainstream United States culture may have the least awareness of the ways their culture influences their behavior and interactions. They have predominated in this country, and their culture, customs, and habits have shaped, and been acknowledged by themselves as well as other ethnic groups as shaping, the society more than any other single group. In addition, the "melting pot" to which the United States aspired during the early waves of immigration took its toll on the diversity among European American groups, diminishing the distinctiveness of early immigrants' roots as they became mainstream members of the United States and deemphasizing their separate ethnic cultural heritages without noting that the process of joining the mainstream involved adopting or adapting to a new culture. This process results in an ethnocentrism and a notion of monoculturalism that is often not even recognized because it has been identified as the norm.

To understand and appreciate fully the diversity that exists among us, we must first understand and appreciate our own culture. Self-awareness (Tiedt & Tiedt, 1990) is the first step toward cross-cultural competence or capacity.[1] But how does cultural self-awareness begin? What are the steps we can take to achieve it? How does cultural self-awareness lead to improved understanding of other cultures? And what does this understanding have to do with multicultural education?

Cultural self-awareness begins with an exploration of our own heritage, encounters, and experiences. Place of origin, language(s) spoken, time and reasons for immigration, relocation, or colonization, and the place of the family's first settlement, as well as geographic relocations and movement within the United States all help to define one's cultural heritage. The political leanings, jobs, status, beliefs, religions, and values of one's first peoples, as well as whether they were voluntary or involuntary immigrants, help portray a cultural picture of one's family. Also contributing to this portrait are the economic, ethnic, political, religious, social, and vocational changes that subsequent generations have undergone. Another important factor is a recognition of how one's cultural group relates to the mainstream culture of the United States and how it is or has been reflected through history.

Perhaps the most enriching way to gather this information is through the recollections of the oldest family members as they tell stories of their early lives and the lives of their grandparents and great grandparents. When it is possible, oral history provides a wonderful bridge between generations and can be supplemented by photographs, journals, family albums, or notes and letters about important events.

Learning about one's own roots is the first step in determining how one's values, beliefs, group or collective consciousness, customs, and behaviors have been shaped by culture. Frequently, we learn the shaping reflects not one culture but multiple cultures since we belong to multiple communities, communities identified by, for example, our ethnicity, religion, region, socioeconomic status, or gender. This knowledge helps us realize the ways of thinking, believing, and behaving we may have assumed to be universal, rigid, and static are actually based upon cultural beliefs and biases. When one has explored one's own cultural heritage, the second step of discovery can begin.

The second step is to examine in depth some of the values, behaviors, beliefs, and customs that are identified with one's own cultural heritage (in its broadest sense). Educators and students will be better prepared to learn about diverse cultures if they are first certain of the significance of their own identity. It is also important, particularly for educators, to understand how their own cultural assumptions about education and educational institutions, and about teaching and learning influence what they teach, how they teach it, and how they relate to students. Cultural self-awareness is the bridge to other cultures. To be truly sensitive to someone else's culture, we must be sensitive to our own and to the impact cultural frameworks, customs, values, beliefs, and behaviors have on education.

Cross-Cultural Sensitivity/Awareness

Because the reality of a pluralistic society and world is confronting us so much more quickly and tangibly than previously, many individuals are converging to classes, in-services, and special programs to learn all there is to know about other cultures. We approach cultural learning and related issues in the tradition of our U.S./Western educational culture and history: with the notion that we can attend a class or seminar and digest all we need to know in a few sessions to achieve cross-cultural knowledge. In the workshops and training I conduct, I am continually reminding and cautioning participants against overgeneralizing or characterizing cultural groups in a rigid, unidimensional, and static way.

Earlier, we discussed what culture is, but it is equally important to understand what it is not. Culture **is not**:

1. mere artifacts or materials used by people;
2. a laundry list of behaviors, values, and facts;
3. the pseudo-biological or pseudo-scientific trait of "race";
4. the ideal and romantic heritage or experience of a people as seen through music, myths, dance, holidays, and folklore;
5. stereotypic depictions of groups as seen in television, movies, newspapers, and other media;
6. objects to be bought, sold, and distributed;
7. generalized explanations about the behavior, emotions, or values of groups of people applied to individuals; or
8. higher class status derived from a knowledge of arts, manners, literature.

Consequently, cultural capacity or awareness **is not** becoming a member of another culture by a superficial, wholesale adoption of elements, such as customs, language, dress, or behavior, of that group's culture. Such shallow identification could "be manipulative and patronizing" (Green, 1982, p. 52) and could suggest that changing one's own cultural identity is easy. Culture encompasses values, attitudes, and beliefs as well as customs and behaviors. While the latter can be readily adopted, the former requires deeper and more fundamental awareness and changes. Additionally, cultural capacity recognizes that individuals cannot be categorized into totally discrete groups and that much variability within cultural groups exists. Cultural identification is a complex network of intertwining cultural influences that frames individuals' identities and values and influences their choices and behavior in continually evolving and dynamic ways.

Being culturally competent or aware does not mean knowing everything about every culture. It is, instead, respect for difference, eagerness to learn, and a willingness to accept that there are many ways of viewing the world. As Anderson and Fenichel (1989) relate:

> Cultural sensitivity cannot mean knowing everything there is to know about every culture that is represented in a population to be served. At its most basic level, cultural sensitivity implies, rather, knowledge that cultural differences as well as similarities exist . . . . Cultural sensitivity further means being aware of the cultures represented in one's state or region and learning about some of the general parameters of those cultures . . . . Cultural knowledge helps a professional to be aware of possibilities and to be ready to respond appropriately. (pp. 8-9)

Culture is akin to being the observer through a one-way mirror; everything we see is from our own perspective. It is only when we join the observed on the other side that it is possible to see ourselves and others clearly, but getting to the other side of the glass presents many challenges. As Storti (1989) so aptly stated in *The Art of Crossing Cultures*: "The old proverb notwithstanding, we cannot put ourselves in someone else's shoes; or, rather, we can, but it's still our own feet we will feel" (p. 51). Although it may be impossible to feel or experience what someone else is feeling, becoming more culturally sensitive can help us as educators understand, appreciate, and support our students and colleagues more effectively.

Achieving cultural sensitivity or cross-cultural capacity requires that we lower our defenses, take risks, and practice behaviors that may feel unfamiliar and uncomfortable. It requires a flexible mind, an open heart, and a willingness to accept alternative perspectives. It may mean setting aside some cherished beliefs to make room for others whose value is unknown. It may mean changing what we think, what we say, and how we behave, even acknowledging that we have learned and taught untruths, myths, and misinformation about ourselves and others that affect our own and their beliefs and identities. The rewards, however, are significant: bridging disparate cultures, knowing more about ourselves, and becoming more effective interpersonally.

Power, Privilege, and Diversity

Diversity is about difference. But how does difference impact our daily lives as educators and members of communities? Audre Lorde (1984) poignantly describes difference as something that is feared in our society.

> Institutionalized rejection of **difference** is an absolute necessity in a profit economy which needs outsiders as surplus people. As members of such an economy, we have **all** been programmed to respond to human differences between us with fear and loathing and to handle that difference in one of three ways: ignore it, and if that is not possible, copy it if we think it is dominant, or destroy it if we think it is subordinate. But we have no patterns for relating across our human differences as equals. As a result, those differences have been misnamed and misused in the service of separation and confusion. (p. 115)

Frequently educators have taken a safer and simpler approach to diversity than Lorde's call to relate "across our human differences as equals." We have chosen instead to celebrate discrete aspects of different cultures, i.e. holidays and individuals who excel in some way. Although this is not wrong, it is inadequate in a society that is stratified on the basis of conceptions of race, ethnicity, gender, and socioeconomic class. We need to look at diversity issues as they relate to issues of power and oppression. In the classroom with young people and in workshops among adults, differences exist--differences in gender, ethnic heritage, age, physical ability, economic class, and sexual orientation, among others. Some differences are visible, some we look for automatically, some we may pretend not to see. But all of them are used to separate us along lines of power. This power takes the form of access to resources, work, housing, education, physical security, protection by law, and representation in government. This power is institutionalized discrimination. And while some groups are socially sanctioned to be powerful, they are permitted to have their power at the expense of other groups whose access to resources is correspondingly limited or denied. Examples of such unequal power relationships are evident between landowners and migrant workers, males and females, and students in well-financed suburban school districts and those in underfunded inner city schools.

The social perspective from which I conduct my training and teaching is that the primary root of violence in the United States is the systematic, institutionalized day-to-day imbalance of power. This means that social groups--most recognizably women, children, people of color, workers, and others who do not have power equal to that enjoyed by those wielding the greatest amount of power in our society--have less control over their lives and are often targets of physical and sexual violence, discrimination, harassment, and poverty at home, in the workplace, and in the wider community.

The reason issues of power have to be addressed by educators is that patterns of power imbalances are continually renewed through the socialization of each generation of young people. When children in this country learn about the groups of people different from themselves through misinformation, distortions, jokes, stereotypes, history, and biased research and textbooks, they are being taught to justify, enforce, and continue the power differences. Frequently, they are learning to hate. This is how our society, including our educational institutions, creates "-isms" such as, racism, classism, sexism, heterosexism, enthnocentrism, and ableism. These "-isms" refer to prejudice, stereotypes, and discriminatory actions that are systematically perpetuated or enforced by those with more power, authority, and resources to their advantage. Supported by institutions, cultural attitudes, and values, these "-isms" have far-reaching effects on people's lives.

Systemic power is one critical element that makes "isms" much different and more complex than prejudice, stereotypes, and discrimination alone. Because the institutions of family, education, work, business, religion, housing, law, and government in which we are raised sustain these "-isms," the inequality they sanction is accepted as normal, goes unnoticed, or is easily denied. But it is precisely because inequality is institutionalized that the mistreatment of nonpower groups is so complete. And since the institutional imbalance is in one direction--power over nonpower--it is counterproductive to use concepts like "reverse racism" or "reverse sexism." Individuals in a nonpower group can stereotype or have prejudices about people in a power group. They can act aggressively toward them, but the power imbalance between them nonetheless targets nonpower groups. Nonpower groups do not have the social power and command of resources to limit the powerful or protect themselves from system-wide violence and discrimination.

We cannot expect to support each other and young people in unlearning the myths of inequality unless we are prepared to assist them and ourselves in unlearning all the "isms" while modeling other examples of behavior and value. We must understand that our differences do not cause the institutional power imbalances; they are used to **justify** already existing imbalances. People do not earn mistreatment because they are darker-skinned, Latino, women, or have disabilities. Nothing natural or biological about these differences causes oppression.

Once we begin addressing the issues of power and social inequities, the concomitant aspect of privilege must also be explored. Privilege is an unearned right or resource that one group has access to that other groups are denied. Because it is unearned, we are often unaware of the privileges that we might have. And since we apparently have always had them, they seem normal (See McIntosh, 1988). Consider the privileges we exercise as adults, as educators, as ablebodied persons, as men, as persons with light skin, as gentiles, or as heterosexuals. How are these privileges connected to our fears of loss of control or our notions of power? These questions have no set answers; they are contested as people in our society struggle to decide how to treat each other.

Equity

What is equity? How should it be defined within a democratic, pluralistic society? Issues of power and privilege impact our construction of equity and compel us to question how they are related to multicultural education and inclusive schools. Secada (1992) characterizes equity in the following way:

> The heart of equity lies in our ability to acknowledge that, even though our actions might be in accord with a set of rules, their **results** may be unjust. Equity goes beyond following the rules, even if we have agreed that they are intended to achieve justice . . . . Educational equity . . . should be construed as a check on the justice of specific actions that are carried out within the educational arena and the arrangements that result from those actions. (quoted in Pignatelli and Pflaum, 1992, p. ix)

To struggle for equity sometimes means to struggle against the rules or the common assumptions of a community. When these struggles focus on multicultural issues they raise community as well as individual passions and often prompt advocates and opponents alike to claim the moral high ground and mobilize the rhetoric of democracy. Such moves demand we be particularly sensitive to the personal and sometimes religious and moral values that drive persons to action. We must also be ready to assume a position of opposition, particularly to the negative and destructive practices within our own cultures. Logic, reason, theoretical commitments are not enough. Equity is a passionate issue and it must engage the passions of people who struggle for it, just as it releases the passions and fears of those who resist it. Struggles for equity often entail conflict and pain as power and privilege are rethought and redistributed, but the resistance and discomfort should lead to the greater recognition of basic human rights and to empowerment of individuals and the growth of community.

Envisioning Educational Communities

Theories of power and equity are implicitly theories of community. Acknowledging this encourages us to begin envisioning a new definition of power, one that focuses on empowerment and embraces the concept of power as energy, capacity, and potential rather than as domination. This is an image of power as the glue holding a community together, giving the people the opportunity "to act, to move, to change conditions, for the benefit of the whole population" (Lane, 1983). Under traditional conceptions of power as domination, justice requires that limits be placed on power and that a balance of power be achieved to mitigate the results of domination. Under conceptions of power as capacity, the goal is not to limit the power of some but to increase the power of all actors. To do this we need to develop strategies to counteract unequal power arrangements, strategies that recognize the potentiality for creating equal relations.

This conception of power as creative community energy recognizes that people need power, both as a way to maintain a strong and positive sense of self and as a way to accomplish ends (Janeway, 1980). Power can be used to enhance both autonomy and mutuality. To be empowered is to be able to "claim an education" as Adrienne Rich (1979) urges us. To be empowered is to act to create a more humane social order. To be empowered is to engage in significant learning. To be empowered is to connect with others in mutually productive ways.

> A walk through a garden reveals a panoply of lovely plants--all varied in form, blossoms, and size. All share such basic needs as soil, water, and sunlight; yet each plant may have different needs as to the type of soil, amount of water, and the degree of sunlight required for life and growth. Each type of plant is of interest to the observer and offers its own beauty and special characteristics. However, seen together, as a whole, the plants form a wondrous garden to behold. (Hanson, 1992, p. 3)

Like the garden, communities are made up of individuals--all of whom contribute their own unique characteristics to the sense of place in which they live. However, communities are also highly interactive, dynamic settings where individuals are constantly interacting and responding to one another and where the characteristics of those individuals are being modified through those interactions.

Although communities are not static and generally are not planned, societies do have cultural mores and practices that guide human behavior and provide a socialization framework that shapes and directs interactions. In an educational community this framework is often described in the mission statement, a statement of purpose that should be driving the institution's decisions. That the mission statement address issues of diversity and equity is critical. Evidence suggests schools act as systems that continue to perpetuate patterns of hierarchy and an oppressive "power over" approach with their implicit valuing of certain groups of people over others. As educators and members of multiple communities we need to dismantle these notions of "up/down", "them/us", and "power over" and to transform our relationships into partnerships where "power with" is the norm for our interactions.

Conclusion

Creating inclusive schools is an evolutionary process. What we are undoing did not happen overnight. These systems and ways of thinking have been deeply embedded in our societal psyche for a long time. Our society faces many legitimate concerns and profound challenges, challenges reminding us that schools exist and need to be understood within their sociopolitical contexts. Our schools exist in a society in which societal and economic stratification are facts of life, where competition is taught over caring, and where the early sorting (tracking) that takes place in our educational settings often lasts a lifetime. Supporting multicultural education and inclusive communities requires a very active process and a commitment to change that incorporates social justice as a major consideration of this process.

Single courses or step-by-step checklists to create this change do not exist. Understanding this can free us from frustration when we do not see a quick fix for the imbalances of power and privilege, the inequities we observe and experience as members of a less-than-perfect world. As educators, we have to prepare ourselves for the long haul. Creating inclusive schools and fostering multiculturalism in education involves an awareness that the very process of relating to one another is moving us toward more inclusive institutions, ones that encourage all members to succeed. We do not have to embark on this great mission by ourselves, but we must take individual responsibility in learning to teach in new ways and with new perspectives. We must enter other worlds of imagination, culture, and justice, of literacy, history, and communication, of science, psychology, and art to enrich ourselves and our teaching and to serve as models for others. This enrichment is at the heart of pluralism and excellence and at the core of equity and social justice. To further equity and social justice is our only responsible choice.

The challenge for the years ahead is to conquer our fear of change and difference and imagine how we might create and realize the exciting possibilities of equity for ourselves, our students, and our communities--one by one, step by step, voice by voice.

Endnote

[1] I prefer cultural capacity to cultural competence since competence suggests to me something that can be measured or evaluated.

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SECTION II

IMPLEMENTATING MULTICULTURAL PERSPECTIVES IN THE CLASSROOM

BUILDING CULTURAL BRIDGES
A BOLD PROPOSAL FOR TEACHER EDUCATION

by
Geneva Gay

One of the most compelling features of current school demographics is the growing sociocultural gap between teachers and students. Although the percentage of citizens and students who are Hispanic, Asian, Indian, African American, poor, and limited English speaking is increasing significantly, the number of teachers from similar backgrounds is declining. This distribution has some major implications for the professional preparation of teachers and for how classroom instruction is conducted. The discussion that follows describes some of the specific demographic characteristics of students and teachers, explains some of the implications of these for teacher education, and offers some suggestions for how teacher preparation programs should be designed to respond to these demographic realities.

Student and Teacher Demographics

The percentage of students of color in U. S. schools has increased steadily since the 1960s. They now compose 30% of the total population of elementary and secondary schools. During the 1980s Hispanics and Asians/Pacific Islanders accounted for the greatest increases, by 44.7% and 116.4%, respectively (*The Condition of Education*, 1992). Although their percentages are not evenly distributed throughout the United States, the trend of increasing numbers of children of color in all school districts across the country is. Already, in at least 18 states and Washington, DC, between 30% and 96% of the public school students in grades K-12 are children of color (*Digest of Education Statistics*, 1992; *Education That Works*, 1990).

The increasing number of ethnically and culturally diverse students is attributable to two major factors--the relative youth of groups of color and their higher birthrates; and increased immigration from non-White, non-Western European countries in Asia, the Caribbean, Central and South America, Africa, and the Middle East. By the beginning of the 1990s, more than one third of Hispanics (39%) and African Americans (33%) were 18 years old or younger, compared to 25% of Anglos. Also, a greater proportion of the population of these groups fell within the prime childbearing years and produced a larger average number of children per family unit. The median ages of Hispanics, African Americans, and Anglos were 25.5, 27.3, and 33.1 years, respectively (*The Condition of Education*, 1992; *Statistical Abstract of the United States*, 1991).

During the 1980s, the pattern of immigration to the United States shifted radically from previous generations. People coming from Western European nations declined to a mere trickle, whereas those from other parts of the world, such as Southeast Asia, Central and South America, and the Caribbean, increased (*Statistical Abstract of the United States*, 1991). The reunification of Germany, the fall of the USSR, the democratization of Eastern

European nations formerly under communistic control, and political shifts in Arabic nations also are having a major impact on immigration patterns. As more people from these parts of the world arrive in the United States, even more strands of ethnic, religious, cultural, and language diversity are being added to the American mosaic. The overall impact of these demographic changes on U.S. society led *Time* magazine, in its April 9, 1990 cover story, to describe it as the "browning of America" (Henry, 1990).

Increasing levels of poverty are another salient characteristic of today's students. According to the latest statistics from the Bureau of the Census (*Statistical Abstract of the United States*, 1991), 38.4% of Hispanic and 44% of African American children under the age of 18 live in poverty. Rather than stabilizing or declining in the near future, these rates are expected to continue to increase.

The statistics on ethnic identity, immigration, and poverty among public school students have major ramifications for teacher education because there are direct correlations between these social descriptors and the educational opportunities and outcomes of different groups of students. Also, they are significant because the ethnic, racial, and cultural diversity among school teachers and administrators does not reflect similar trends.

Ethnic minorities now compose less than 15% of the teaching force, and less than 12% of school administrators. About 8.0% of all K-12 public school teachers are African Americans, 3.0% are Hispanics, 1.4% are Asians/Pacific Islanders, and 0.9% are American Indians/Native Alaskans (*Status of the American School Teacher*, 1992). Among public school principals and central office administrators there are 8.6% African-Americans; 3.2% Hispanics; 1.1% American Indians, Eskimos, and Aleuts; and 0.6% Asians/Pacific Islanders (*The Condition of Education*, 1992; De La Rosa & Maw, 1990; *The Hispanic Population in the U. S.*, 1991)

Demographic Implications Greater Than Numbers

A closer scrutiny of the demographics summarized above suggests that the problem is greater than the numbers and that the solution is more complex than merely recruiting teachers of color. There is a growing cultural and social distance between students and teachers that is creating an alarming schism in the instructional process. In addition to racial disparities, other key factors accounting for these widening gaps are residence, generation, gender, social class, experiential background, and education levels.

Many teachers simply do not have frames of reference and points of view similar to their ethnically and culturally different students because they live in different existential worlds. Whereas a growing percentage of students are poor and live in large urban areas, increasing numbers of teachers are middle class and reside in small- to medium-size suburban communities (*Statistical Abstract of the United States*, 1991; *Status of the American School Teacher*, 1992). Furthermore, there is not much mobility in the profession, which means that the teaching population is aging, and relatively few opportunities are available for significant numbers of new and younger individuals to enter the profession. The most recent summary of U. S. teachers compiled by the National Education Association (*Status of the American School Teacher*, 1992) indicates that their mean age is 42 years. Although 60% live within the boundaries of the school district where they are employed, only 37% live in the attendance area of the school where they teach. This percentage drops to 17.3 for schools in large systems, where the greater number of ethnically diverse and poor children are enrolled. The overwhelming majority of teachers continue to be Anglo (86.8%). More than 72% are female. By comparison, the student population in public schools is increasingly children of color.

Disparities in educational levels also contribute to the growing social distance between students and teachers. More and more teachers are achieving higher levels of education, whereas students of color and poverty are becoming less educated. Teachers with five years of college education and a master's degree, or its equivalent, are common throughout the country.

Another distancing phenomenon in who teaches and who is taught is that students are far more technologically adept than most teachers. Thus they are accustomed to high levels of multiple sensory stimulation and mediated information processing. These conditions are rather alien in most conventional classrooms, which tend to emphasize single sensory stimulation, similarity, passivity, and mental activities (Goodlad, 1984). These orientations and dispositions challenge the basic foundations of how teaching and learning are customarily organized and practiced. This challenge is apparent in the frustrations frequently voiced by teachers throughout the United States that they can no longer teach; they have to entertain. From the vantage point of students, many of them find it difficult to become personally invested in classroom learning because too often it lacks the "special effects" that characterize the dissemination of information they are accustomed to from constant exposure to technological media. Consequently, many of the assumptions, premises, programs, and strategies that have been used previously to teach students do not work any more. Therefore, radical changes must be made in how teacher preparation programs are conceived, designed, and implemented to meet these new challenges.

In classroom interactions, these sociocultural factors can become impenetrable obstacles to effective teaching and learning. The conduits or carriers of personal meaning in teaching and learning are examples, illustrations, vignettes, and scenarios. Understandably, teachers tend to select these from their own personal experiences and frames of reference. These examples, which are supposed to make subject matter and intellectual abstractions meaningful to culturally different students, often are irrelevant, too. The experiences, values, orientations, and perspectives of middle-class, highly educated, middle-aged Anglo teachers who live in small to mid-size suburban communities are very different from those of students who are poor, undereducated, racial and ethnic minorities, living in large urban areas. Yet establishing effective communication between students and teachers is imperative for academic success. Preparing teachers to connect meaningfully is the ultimate challenge of teacher education in an ethnically and culturally pluralistic and technologically complex world. Meeting this challenge requires reform in both the conceptual frameworks and substantive components of the preparation programs.

New Conceptual Frameworks Needed

In addition to the idea of *social distance*, there are several other behavioral science and multicultural education paradigms that offer some new and challenging directions for preparing teachers to work effectively with culturally diverse students and issues. Five are discussed here: cultural discontinuities, stress and anxiety, learned helplessness, situational competence, and cultural context teaching.

A growing body of behavioral science research and scholarship suggests that the burden of school failure does not rest on individual students and teachers but is nested in the lack of "fit" or syncretization between the cultural systems of schools and diverse groups. Spindler (1987), and other contributing authors to *Education and Cultural Process*, refer to this phenomenon variously as *cultural incompatibilities, cultural discontinuities*, and *cultural mismatches*. They and others (Gibbs, Huang, & Associates, 1989; Kochman, 1981; Shade, 1989; Trueba, Guthrie, & Au, 1981) agree that many of these mismatches occur at the level of procedures rather than substance. That is, culturally diverse students often have difficulties succeeding in school because *how* they go about learning is incompatible with school expectations and norms, not because they lack desire, motivation, aspiration, or academic potential. Opportunities to participate in the substantive components of teaching and learning frequently are a condition of the extent to which students conform to the "correct procedures and social protocols" (Holliday, 1985) of teaching. Failure to master these virtually ensures academic failure as well.

Some of the most crucial cultural discontinuities in classrooms occur in the areas of cultural values, patterns of communication and cognitive processing, task performance or work habits, self-presentation styles, and approaches to problem solving. That many of these incompatibilities happen without deliberate and conscious intent does not distract from their importance. If anything, this increases their significance as obstacles to successful teaching and learning in culturally pluralistic classrooms and as variables to be targeted for inclusion in multicultural teacher preparation programs.

Living and functioning effectively in culturally pluralistic classrooms can be highly stress provoking for both students and teachers. Trying to negotiate two or more different cultural systems can take psychoemotional priority over attending to academic tasks. *Stress and anxiety* correlate inversely with task performance. As psychoemotional stress levels increase in culturally pluralistic classrooms, teaching and learning task performance declines, thereby reducing the overall quality of academic efforts and achievement outcomes (Beeman, 1978; Gaudry & Spielberger, 1971). Teachers spend inordinate amounts of time on classroom control and maintaining the

Anglocentric cultural hegemonic status quo. Culturally different students spend much of their psychoemotional and mental resources defending themselves from attacks on their psychic sense of well-being. Many find themselves in what Boykin (1986) calls a "triple quandary," having to negotiate simultaneously in three often disparate realms of experience: the mainstream school culture, their natal ethnic cultures, and their status as members of oppressed, powerless, and unvalued minority groups.

These conditions do not create "safe and supportive" environments for learning, one of the commonly accepted requirements for effective schooling. Instead, the result is classroom climates charged with adversarial opposition, distrust, hostility, and heightened levels of discomfort and tension. Neither students nor teachers can function at their best under these circumstances. Thus being able to identify stress-provoking factors in cross-cultural instructional interactions and knowing how to alleviate them can be a vital way to improve the overall quality of teaching in pluralistic classrooms.

An assumption held by many teachers is that children from certain ethnic groups and social classes are "universally disadvantaged or incompetent" because they do not do well on school tasks. These teachers further assume that the normative ways of doing things in school, whether they deal with social adaptation or academic issues, are the only "correct" and acceptable ones. Research conducted by cultural anthropologists, social psychologists, ethnographers, and sociolinguists (Boggs, Watson-Gegeo, & McMillen, 1985; Florio & Schultz, 1979; Greenbaum, 1985; Holliday, 1985; Kochman, 1981) indicate that ethnically and socially diverse students are very capable in their own cultural communities and social contexts. But these skills do not necessarily transfer to schools. A case in point is African American youths who are verbally adept, creative, imaginative, and fluent among other African Americans but appear inarticulate and unthinking in the classroom. The Kamahameha Early Education Program (KEEP) demonstrates the positive benefits of modifying the schooling process to incorporate the social competencies native Hawaiian children exhibit in their homes and cultural communities (Au & Jordan, 1981; Boggs, Watson-Gegeo, & McMillen, 1985).

Furthermore, all individuals are not equally capable in all intellectual areas. Some are artistic; others are more scientific, mechanical, literary, or musical. Gardner (1983) reaffirms this point in his work on multiple intelligences, and Barbe and Swassing (1979) explain the merits of teaching to different students' modality strengths. But teachers frequently do not extend this principle to functioning in different cultural systems. They assume that deficiency in one area extends to all others. Thus children who are poor and from racial minority groups become "culturally deprived," "at risk," "learning disabled," and "socially maladaptive," and *all* of their educational experiences are so affected. Children with limited English proficiencies are too often assumed also to have limited intellectual potential in mathematics, science, computers, and critical thinking. These orientations need to be replaced with ones that emphasize *situational competence* and the understanding that all students are competent in some things within certain environments. The challenge is for teachers to determine what individual strengths and cultural competencies different students bring to the classroom and to design learning experiences to capitalize on them.

Irrespective of their ethnic identity, socioeconomic status, gender, or cultural background, most children begin school eager to demonstrate their abilities and excited about engaging in new learnings, experiences, and interactions. However small the rest of the world might think their achievements are, these youngsters see them as major accomplishments. They do not focus their energies on what they do not have and cannot do; they naturally take great pride in showing off what they do have and can do. They have the dispositions and perspectives on their own experiences that Giovanni (1970) praised in the poem, "Nikka Rosa," while she also lamented these strengths being ignored or abused by those who do not understand them. Giovanni explains that what she remembers most about her childhood is self-pride, a strong sense of accomplishment, love, and happiness, not the constraints of poverty that others outside her social network feel define her essence.

These positive perceptions of personal competence begin to erode for many culturally different students shortly after they start their formal schooling. A persistent message is sent to them, in innumerable ways, of all the things they do not have and cannot do. The longer they stay in school, the more persuasive this message becomes. They become helpless, insecure, and incompetent. This concept of *learned helplessness* is crucial to understanding the plight of these students in schools and developing teacher attitudes and behaviors to avoid its perpetuation.

Basic principles of learning (Gagne, 1985) suggest that students are more likely to master new learnings when they build on previous learnings. These principles apply to the content to be learned, as well as to the structures, conditions, and environments under which learning occurs. Ecological psychologists have found that setting, environment, and climate are important factors in fostering desired behavior (Shade, 1989). Thus students who are accustomed to work being framed in informal social relations and group structures outside school will perform better if this tradition is continued in the classroom, rather than in formal, highly competitive, and individualistic situations.

This continuity can be achieved by doing cultural context teaching. That is, placing the mechanics and technical components of teaching and learning into the cultural frameworks of various ethnic, racial, and social groups. Stated somewhat differently, cultural context teaching is synchronizing various cultural styles of teaching and learning and creating culturally compatible classrooms that provide genuine invitations and opportunities for all students to engage maximally in academic pursuits without any one group being unduly advantaged or penalized (Barbe & Swassing, 1989; Shade, 1989).

Cultural context teaching is somewhat analogous to *segmented marketing* in business and industry. As the United States evolved from a factory-driven to consumer-driven economy, corporations moved rapidly from total reliance on mass media advertising to marketing strategies designed for specifically targeted segments of the population. The shift involves identifying the values, institutions, connections, concerns, experiences, and motivations of key consumer segments; affiliating with esteemed individuals, organizations, and activities that embody these features to enter into the "circles of trust" of different consumer groups; and packaging products and services to match the lifestyles of the various groups (Swenson, 1990). The merits of these strategies are readily apparent -- "increased consideration translates into increased sales" (Swenson, 1990, p. 12).

Educational institutions are very susceptible to the opinions of business and industry. They have a long tradition of borrowing models from the corporate world and using economic reasoning to justify program priorities. Education, like other consumer goods and services, must be marketed effectively if it is to "sell" and succeed. Just as mass, homogeneous advertising is obsolete in the economic marketplace, so is it in the educational marketplace.

The questions now are: a) What knowledge and skills do teachers need to acquire to respond to the practical implications of *consumer-segmented teaching* and other paradigms for understanding cultural pluralism in the classroom? and b) How should teacher preparation programs be redesigned to address these needs?

Teachers as Cultural Brokers

No one should be allowed to graduate from a teacher certification program or be licensed to teach without being well grounded in how the dynamic of cultural conditioning operates in teaching and learning. To achieve this goal, the preparation programs should be designed to teach teachers how to be *cultural brokers* (Gentemann & Whitehead, 1983) in pluralistic classrooms and to be competent in *cultural context teaching* (e.g., *segmented marketing of pedagogy).*

A cultural broker is one who thoroughly understands different cultural systems, is able to interpret cultural symbols from one frame of reference to another, can mediate cultural incompatibilities, and knows how to build bridges or establish linkages across cultures that facilitate the instructional process. Cultural brokers translate expressive cultural behaviors into pedagogical implications and actions. They model maneuvers within and negotiations among multiple cultural systems without compromising the integrity of any. They provide mechanisms for establishing continuity between ethnically and socially diverse cultures and mainstream school culture. Cultural brokers are *bicultural actors* who are able to straddle or syncretize different cultural systems and integrate elements of ethnic cultures into classroom procedures, programs, and practices (Gentemann & Whitehead, 1983). How they function epitomizes cultural context teaching at the levels of interpersonal interactions with students, pedagogical strategies employed in the classroom, and the infusion of multiculturalism throughout the entire instructional process.

Several skills are necessary for teachers to become cultural brokers. These can be classified as acquiring cultural knowledge, becoming change agents, and translating cultural knowledge into pedagogical strategies. They should form the substantive core of all teacher preparation programs.

Acquiring Cultural Knowledge

This component of preparing teachers to be cultural brokers should have three aspects: learning factual information about the specific characteristics of different ethnic and cultural groups, understanding the pedagogical implications of these cultural characteristics, and developing a philosophy for cultural context teaching. The students enrolled in the preparation programs should declare a cultural or ethnic group for concentrated study. They also may choose more than one group to concentrate on with the understanding that this choice will extend the time they spend in the preparation program. When they finish the program, the graduates will have a culturally diverse area of specialization (e.g., African Americans, Mexican Americans, children of poverty), as well as a subject matter major and endorsement.

Knowledge about cultural diversity should be acquired through two primary means: studying the accumulated research and scholarship on different ethnic and cultural groups and first-hand experiences gained from participatory observations in various cultural communities. Both of these should be in-depth experiences, guided by the methodologies, orientations, conceptual frameworks, and knowledge funds generated by behavioral scientists, ethnic studies scholars, and expressive artists (such as cultural anthropologists, social psychologists, sociolinguists, ethnomusicologists, ethnographers, cultural artists, and literary authors). College of Education faculties will need to establish previously unexplored instructional partnerships with some university divisions and scholars. These partnerships in search of accurate and authentic knowledge about cultural patterns and functions are as essential as the more traditional ones between educationists and social scientists designed to increase mastery of the subject matter taught in schools.

Some dimensions of culture are more applicable than others to understanding and mediating cultural conflicts in pluralistic classrooms. These include cultural values, relational patterns, learning styles and work habits, communication styles, rewards and punishments, social etiquette and decorum, cultural ethos, self-presentation styles, and patterns of ethnic identification and affiliation. Students enrolled in teacher education programs should be expected to take relevant behavioral science courses to learn specific content about each of these cultural components for specific ethnic groups. They may take courses in ethnic literature, cultural values, folklore, family, art and aesthetics, celebrations and ceremonies, customs and traditions, and developmental psychology.

The cultural content courses should be complemented with education seminars that have three primary purposes. The first is the extrapolation of pedagogical principles and practices embedded in the cultural content. Seminars should be sequenced so that students' enrollment in the content courses and the seminars coincide with each other or follow closely thereafter. The courses could even be team taught by behavioral scientists and educationists working together. A second component of the seminars is a field-based practicum in which students spend concentrated periods of time in culturally pluralistic school sites. During these experiences, students will function as participant observers to document how the cultural characteristics they are studying are expressed in actual classroom settings and interactions. The third element of the seminars should be the development of students' philosophies for cultural context teaching. The emphasis here is on developing an understanding and appreciation of cultural pluralism in the classroom as a vital, creative, and enriching phenomenon, as well as its potential for transforming the quality of schooling for students from historically disenfranchised groups. The conceptual paradigms discussed earlier should be the foundation of this philosophy.

Becoming Change Agents

To be effective cultural brokers and cultural context teachers, students in teacher education programs must be taught how to be agents. This role requires a commitment to institutional transformation and developing skills for incorporating cultural diversity into the normative operations of schools and classrooms. A four-step process should constitute this aspect of teacher education.

First, teacher education students should be taught skills of critical analysis and self-reflection. These skills will help them learn to analyze systematically the structures and procedures in schools and classrooms and their own habitual ways of behaving in institutional settings from various cultural vantage points; to identify points of conflict between the culture of the school and different ethnic groups; and to determine which of these offer the best and the worst opportunities for negotiation and change to serve the academic needs of culturally different students better.

Second, education students should be taught how to deconstruct mainstream hegemonic assumptions, values, and beliefs embedded in the normative structures and procedures of conventional classroom teaching. This requires a thorough understanding of how cultural values shape classroom policies, procedures, and practices; an awareness of the points in the instructional process that are most susceptible to cultural conflict; and the ability to discern those structural components that are most significant to incorporating cultural pluralism into routine classroom procedures.

Commitments to making teaching more culturally relevant need to be grounded in principles of organizational behavior and change (e.g., Belasco, 1990; Bowditch & Buono, 1985; Meltzer & Nord, 1980; Robbins, 1991). Many teacher education students recognize the need for change and have strong affinities for making their classroom teaching more culturally sensitive. But they do not know how to anchor it in a realistic and reliable operational framework. They seem to believe that desire alone is sufficient to bring about change. In the long run, this naïveté is a serious obstacle to real change. Students must understand the organizational culture, climate, and psychology of schools; why schools are self-perpetuating institutions; obstacles to change; cooperative strategies for planned change; and techniques to initiate and sustain change.

An integral feature of success as cultural brokers is being able to relate well to students from culturally, ethnically, and racially diverse backgrounds. Therefore, a fourth part of becoming effective change agents is developing competencies in cross-cultural communications and multicultural counseling. Both of these fields of research and scholarship have rich data bases from which students can acquire conceptual skills and practical techniques. The emphasis should be on sociolinguistic and paralinguistic communication components (Cazden, John, & Hymes, 1985; Greenbaum, 1985; Hall, 1981; Kochman, 1981; Smitherman, 1977; Trueba, Guthrie, & Au, 1981). In some instances, language studies and principles of bilingual education and second language learning are also appropriate. Techniques of cross-cultural counseling are important because teachers need to know how to help students deal with the stress and strain of living and functioning in culturally pluralistic settings. Some of the specific associated needs are style shifting across cultures, self-declaration for different ethnic group members, dealing with interracial and interethnic group hostilities, editing cultural nuances out of public behaviors, and coping with traumas and anxieties related to functions in cross-cultural settings (Beeman, 1978; Schofield, 1982; Spencer, Brookins, & Allen, 1985).

Translating Knowledge into Practice

Finally, teacher education programs should provide ample opportunities for students to engage in supervised practice doing cultural context teaching and being cultural brokers in actual classroom settings. Through a combination of classroom simulations, sample demonstrations, media protocols, case studies, and field experiences, students should develop skills in diagnosing teaching and learning styles, matching teaching styles with learning styles, creating inviting classroom climates (Purkey, 1978), using culturally sensitive assessment tools and techniques, and integrating culturally diverse content into subject matter curricula. These action strategies will need to be accompanied by corresponding changes in beliefs about what knowledge is of greatest worth for citizenship in a pluralistic world and what are the best ways it can be acquired for students from different ethnic, cultural, racial, and social backgrounds. The overriding principles should be the cultural contextuality of teaching and learning and using alternative pedagogical means to achieve common learning outcomes.

All teacher education students also should be expected to participate in a cultural brokerage internship before completing their preparation program. This internship should take place in actual classroom settings and provide opportunities to practice all of the skills involved in being a cultural broker. It is to be a complement to, not a replacement for, the traditional student teaching experience. The duration of the experience should be long enough for the students to get a sampling of the wide variety of issues and challenges involved in the institutional culture of schools. The internship should be carefully monitored and assessed by experienced classroom teachers or university professors. Successful completion should be a condition of graduating from the teacher preparation program and receiving a license to teach.

Conclusion

The plight of many culturally different students in U. S. public schools is chronic and critical. Because teachers play a central role in resolving it, their preparation must be a prime target of reform. This need is becoming even more imperative, given shifts in school demographics that show rapid increases in the numbers of children who are poor, limited English speakers, immigrants, and members of ethnic groups of color, as well as a decline in teachers from similar backgrounds. The resulting social distance can be an impenetrable obstacle to effective teaching and learning.

Generic teacher education programs that are supposed to prepare teachers to function well in all types of school communities are no longer viable. Instead, preparation must be population based and contextually specific. Nor can participation in multicultural learning experiences be left to choice and chance--it must be mandatory and carefully planned. The best way to translate these ideas into practice is preparation programs that emphasize developing skills in cultural context teaching and how to be cultural brokers in pluralistic classrooms. The essence of these strategies is affirming the cultures of diverse students, establishing continuity and building bridges across different cultural systems, creating supportive classroom climates where diverse students feel welcome and valued, and replacing cultural hegemonic pedagogy with one that models cultural pluralism without hierarchy. Mastering the skills necessary for cultural brokering and cultural context teaching may require longer time in preparation. But it is time well spent, and long-range payoffs are more than worth the relative short-term investments.

Preparing teachers to work better with culturally different students and communities demands action now. Conventional approaches to teacher education must be decentered and transformed at their most fundamental core if teachers are to be maximally prepared to teach students of the 21st century who will be increasingly racially, culturally, ethnically, socially, and linguistically pluralistic.

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MEDIA LITERACY
AN EDUCATIONAL BASIC FOR THE INFORMATION AGE

by
Carlos E. Cortés

> Where is the wisdom we have lost in knowledge? Where is the knowledge we have lost in information?
>
> T. S. Eliot ("Four Quartets")

The mass media teach. Yet classroom teachers and others involved in schools continue to refer to themselves as the educational system. Nonsense! Students learn through schools, but people, including students, also learn outside of schools through the societal curriculum--that massive, ongoing, informal curriculum of families, peer groups, neighborhoods, churches, organizations, institutions, mass media, and other socializing forces that educate all of us throughout our lives (Cortés, 1981). The interplay of these informal educational forces has become particularly critical for learning and living in increasingly complex urban settings.

Moreover, the temporal range of nonschool teaching and learning far exceeds that of schools. Young people begin learning through the societal curriculum before they enter school, and they continue to learn in society as they go to school. For most of us school days end, but societal learning will continue as long as we live. A central element of that lifelong societal teaching-learning process is the media curriculum, the omnipresent bombardment of information and ideas emanating from the mass media (Boorstin, 1961; Czitrom, 1982; Greenfield & Cortés, 1991; Monaco, 1978; Postman, 1985; Stanley & Steinberg, 1976). To help empower young people to process and evaluate information and ideas, to construct knowledge drawing upon the critical evaluation of that information and those ideas, and to develop wisdom using that knowledge, schools should help students learn to analyze media content and messages. For students in urban settings, this educational process should include helping them learn to grapple with the way media deal with local issues and social themes.

Unfortunately, many school educators have reacted to the media curriculum by ignoring it, except for complaining about media content or the amount of time that students spend with the media, especially television. As Wilma Longstreet (1989) of the University of New Orleans appropriately warned in her article, "Education for Citizenship: New Dimensions,"

> We spend years teaching reading and remedial reading while we hardly glance at these newer, more powerful media. Our young are literally at the mercy of television, besieged by far greater amounts of information on each screen than was ever possible on the pages of a book, and we give them no help in sorting and analyzing that barrage of data or in

> defending themselves from the high level of stimuli that accompany the barrage. (p. 44)

And the media barrage comes from more than television. It emanates from all media--television and motion pictures, radio and recorded music, newspapers, and magazines. Moreover, the barrage consists of more than data. The media send fictional as well as nonfictional images and messages, disseminated through programs, films, and publications presumably made just to entertain (and make money) as well as through those intended to provide information and analysis. Some members of the so-called entertainment media proclaim that they merely offer diversion, but in fact they simultaneously teach, whether intentionally or incidentally. Let's reverse the equation. Whatever the stated or unstated goals of the media, people learn from both fictional and nonfictional media sources, although they may not realize that such media-based learning is occurring (Jowett, 1976; Kubey & Csikszentmihalyi, 1990; Schramm, Lyle, & Parker, 1961; Sklar, 1975).

But what can educators do about this? We can help students develop media literacy, the ability to examine, understand, and evaluate media messages. To help students become better informed and more analytical media consumers, we need to address the mass media within the school system as a core element of the teaching-learning process.

The Development of Media Literacy

For many teachers, the development of such media-based pedagogical skills may be a personal challenge, as most have never been exposed to media literacy training or classroom strategies. Both teachers and students can begin by increasing their own media awareness through such techniques as keeping a media curriculum journal. Teachers can document what they observe that the media, including the local media, are teaching, intentional or not, whether by fictional or nonfictional means. Particular attention should be paid to themes of special importance in contemporary society, such as race, ethnicity, gender, religion, intergroup relations, demographic change, government operations, and the environment. This helps teachers and students increase their awareness of the extent, content, and pervasiveness of the media curriculum, including its teaching about their own environments, as well as their propensity to think analytically about the media.

Beyond general awareness comes the development and implementation of media-based pedagogical strategies. This issue can be engaged by addressing the various ways in which the media teach. Based on my more than two decades of media research and teaching, as well as my efforts to integrate, expand, and strengthen media analysis as an element of K-12 and college education, I have concluded (Cortés, 1991) that the media, both fictional and nonfictional, teach in at least five basic ways:

1. They provide information.

2. They help organize information and ideas.

3. They help create, reinforce, and modify values and attitudes.

4. They help shape expectations.

5. They provide models for action.

Let us look briefly at how teachers can enhance their own pedagogy, improve their students' learning, and sharpen students' critical thinking by addressing these five media teaching processes.

1. *Media provide information.* All presentations of information involve interpretation (DuBois, 1991; Gans, 1979). While providing information, media also inevitably interpret--by including and excluding information, structuring presentations of that information, selecting words and images, and commenting on that information. As part of developing media literacy, students need to become aware of the "interpretive inevitability" of information presentations and need to learn to identify and analyze those interpretive techniques and dimensions.

One pedagogical strategy involves having students compare various media treatments of the same subject, such as news coverage of a major event or controversy. Students can compare the ways that different local media cover an election, a government action, a court case, an environmental issue, a conflict involving different elements of a community, or efforts within a community to build intercultural bridges or create cohesion among disparate social groupings. Students can be assigned to examine various newspaper, radio, or television reports or analyses concerning a single event or issue. In doing so, they can engage in such literacy-building exercises as separating fact from interpretation, identifying adjectives and verbs that tilt the presentation of information, examining how different stories exclude information that is included in other stories about the same subject, assessing the impact of such inclusion/exclusion on the messages being delivered by each story, and developing hypotheses about the reasons for this differential treatment. Through this comparative approach, students can improve their capacity for analyzing and assessing interpretive aspects involved when media purportedly just present facts and information.

2. *Media help organize information and ideas.* Through the repetitive presentation of certain themes, the reiteration of similar interpretations of those themes, and the repetition of certain words when identifying or describing a particular subject, media influence how readers and viewers organize information and ideas (Bagdikian, 1983; Dennis, 1978; Wilson & Gutiérrez, 1985). They help create and reinforce reader and viewer mental schema, which in turn influence individual reception, interpretation, and integration of future information and ideas (Keen, 1986). To develop media literacy, students need to become aware of how media influence their own ways of thinking about different subjects and help shape their ways of receiving new media input on those subjects. Here both nonfictional and fictional media can be used as teaching materials.

Students can be asked to read or view a news story on a provocative subject or a fictional media presentation about a certain theme. They can then be asked to interpret, orally or in writing, what they have read or seen. As students express different, possibly conflicting interpretations, they can be asked to consider why they had such differing responses and to hypothesize about what previous media exposure may have influenced these interpretations.

Take for example, the opening credits portion of the 1987 motion picture, *China Girl*, which rapidly and poignantly dramatizes the dilemma of changing urban neighborhoods. As the credits are shown, the visual sequence focuses on an Italian-American neighborhood of New York City. It shows a proud Chinese-American family remodeling an old Italian-American bakery into a Chinese restaurant while local residents watch with emotions ranging from the nostalgic sorrow of the elderly to the barely restrained bitterness and hostility of the younger generation. This brief sequence can be used to provoke consideration of the multiethnic implications, opportunities, and challenges of immigration and demographic change, a continuous process in contemporary society. Moreover, as part of that discussion or as a written assignment, students can reflect on why they responded differently to that sequence and can consider what previous media exposure may have contributed to their ways of responding to and personally organizing the information and ideas in that sequence.

3. *Media help create values and attitudes.* All news stories implicitly support certain values (for example, the democratic process or the free-market economy) or condemn others (for example, certain kinds of perceived antisocial behavior). Movies and television have always taught values, although those value lessons have changed over time (Matabane, 1988; Peterson & Thurstone, 1933). Hollywood's 1930 Motion Picture Production Code, which governed the content of U.S. motion pictures between 1934 and 1968, provides fascinating reading as well as revealing insights into the values that American filmmakers of that era agreed to teach to the viewing public.

Television, too, teaches values. Likening television to schools and television programs to school courses, sociologist Herbert J. Gans (1967) argued,

> Almost all TV programs and magazine fiction teach something about American society. For example, *Batman* is, from this vantage point, a course in criminology that describes how a superhuman aristocrat does a better job eradicating crime than do public officials. Similarly, *The Beverly Hillbillies* offers a course in social stratification and applied economics, teaching that with money, uneducated and uncultured people can do pretty well in American society, and can easily outwit more sophisticated and more powerful middle-class types. . . . And even the innocuous family situation comedies such as *Ozzie and Harriet* deal occasionally with ethical problems encountered on a neighborhood level

> . . . . Although the schools argue that they are the major transmitter of society's moral values, the mass media offer a great deal more content on this topic. (pp. 21-22)

Students can be asked to examine fictional and nonfictional media sources to determine the value lessons that they explicitly or implicitly teach. Advertising can serve as a stimulating source for developing student critical literacy about media value teaching, because advertising seeks to shape values and attitudes and ultimately to promote value-impelled action, from voting for a candidate to purchasing a certain product to joining the military (Culley & Bennett, 1976; Poe, 1976). Drawing upon local media, students can consider the special values being taught or built on by local advertisers. By applying analytical thinking to the examination of media advertising--identifying underlying values being disseminated about both the product and the society at large as well as assessing the techniques used to maximize the effectiveness of this advertising "values education"--students can sharpen their critical thinking abilities.

4. *Media help shape expectations.* Reporting that there had been more than 2,300 research papers on television and human behavior, social psychologist George Comstock (1977) addressed the relationship of media to the shaping of expectations:

> Several writers have argued that television is a powerful reinforcer of the status quo. The ostensible mechanisms are the effects of its portrayals on public expectations and perceptions. Television portrayals and particularly violent drama are said to assign roles of authority, power, success, failure, dependence, and vulnerability in a manner that matches the real-life social hierarchy, thereby strengthening that hierarchy by increasing its acknowledgement among the public and by failing to provide positive images for members of social categories occupying a subservient position. Content analyses of television drama support the contention that portrayals reflect normative status. (pp. 20-21)

A dramatic demonstration of that media influence on expectations, particularly expectations about urban life, occurred on the media itself on September 18, 1986, when the popular American television game show, *The $25,000 Pyramid*, was shown in Los Angeles. The show's competition involves two teams, each pairing a celebrity with a contestant. For each team, a series of words appears on the screen in front of one player, who gives clues to guide the partner into identifying the maximum number of words within the time limit.

Suddenly the word *gangs* popped onto one contestant's screen. Without hesitation, he shouted, "They have lots of these in East L.A." (a heavily Mexican-American section of Los Angeles). Responding immediately, his partner answered, "Gangs." Under competitive pressure, two strangers had instantly achieved mental communion through their coinciding visions of a

Chicano community as synonymous with gangs. Moreover, they had transmitted this ethnic stereotype to a national television audience.

Unfortunately, East Los Angeles does have Chicano gangs. But it also has a multitude of far more prevalent elements--families, schools, businesses, churches, and socially contributing organizations. Yet gangs, not any other element of East Los Angeles life, had rapidly and reflexively linked these total strangers. Why? The answer lies with the media, whose continuous fascination with Latino gangs--from news reports and documentaries to TV series and feature films--has elevated and reinforced them as the popular vision of East L.A. (and many other Latino communities).

One strategy for helping students examine both their own expectations and the media's role in shaping those expectations involves adapting *The $25,000 Pyramid* approach. In order to stretch the thinking of their students, teachers can give them a series of terms about things with which they have had no or little personal contact--a foreign nation, a major political figure, or an ethnic group not present in their own community--and have them react with the first thing that pops into their mind. Then ask them to try to recall or hypothesize where they obtained the ideas and expectations that prompted these reactions and later to test their hypotheses by keeping a journal in which they record and analyze the fictional and nonfictional media treatment of these topics for an extended period of time. (In using such a strategy to introduce a unit on Gypsies to a fourth-grade class, a teacher in one of my in-service courses discovered that her students' "knowledge" and "expectations" concerning Gypsies had been influenced by viewing old Frankenstein and Wolfman movies on television!)

5. *Media provide models for action.* Media have sometimes intentionally, sometimes unintentionally, provided models for action (Rosen, 1973; Singer & Kazdon, 1976; Tuchman, Daniels, & Benét, 1978; Woll & Miller, 1987). Personal research on the history of the U. S. motion picture treatment of race and ethnicity has revealed numerous examples of that media role modeling.

During World War II, the American media used both fictional and nonfictional presentations to appeal to Americans of all backgrounds to sacrifice for their country. For example, by flooding theaters with feature films that included explicitly multiethnic military units, Hollywood spread the message that Americans of all racial and ethnic backgrounds should be willing to fight for their country (regardless of what racial and ethnic discrimination they had encountered in American society). And they did fight, with honor (Koppes & Black, 1987). Similarly, many post-World War II movies role modeled opposition to antiethnic bigotry and discrimination. In these films, villains were often driven by racial, ethnic, and religious prejudice, whereas heroes took direct action to confront such bigotry. In such a manner, movies encouraged people to take individual action to oppose bigotry and acts of discrimination.

Students can be asked to examine different media to determine what role models they provide, including role models presented in the local media. In what respects do media use such models to call explicitly for action (for example, as through advertisements)? In what respects do media laud or condemn other types of action, thereby encouraging or discouraging such behavior? Or in what respects do the media send mixed messages, sometimes condemning, sometimes approving, sometimes even glorifying similar actions? Finally, students can suggest what elements of this media role modeling seem to be most effective or ineffective and discuss what media techniques render them so.

Conclusion

By continuously involving students in the analysis of these five types of media message systems, schools can play a major role in preparing young people for a future in which the analytical use of information will become increasingly vital. By continuously involving students in the analysis of media message systems about life in general and about their own cultural milieus in particular, schools can help prepare students for effective and sensitive living in their communities. This involves helping them to develop critical thinking, including media literacy, in order to increase their ability to deal more effectively as thoughtful consumers of that omnipresent lifelong educator, the mass media.

School-based media analysis can help students take a major step toward developing such media literacy. In a world in which they are enveloped by the media, in which they are bombarded with information, ideas, and messages in both informational and entertainment form, the ability to engage the media consciously and effectively is necessary for developing greater control over their own destinies (Wurman, 1989). As one avenue to the wisdom necessary for the information age, students must learn to use, not be used by, the media.

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INTEGRATING RACE, CLASS, GENDER AND SEXUAL ORIENTATION INTO THE COLLEGE CURRICULUM

by
BarBara M. Scott

Historically, curriculum change in American higher education has taken place sporadically, occurring more in some areas of higher education than in others. It has never taken place systematically, occurring more by accretion than by design (Levin, 1992). The challenge of "multiculturalism," its inclusion in the curriculum, has likewise developed sporadically and more by accretion than design. Higher education institutions as well as individual faculty have responded variously to this challenge of inclusion. Overall, the result has been a mixed bag of approaches to and implementations of curricular change.

The attention to curricular multiculturalism has manifested itself in a range of college course offerings in gender and ethnic studies such as Women's Studies, African American Studies, Hispanic American, Chicano, or Latino Studies, Native American Studies, Asian American Studies, and Gay and Lesbian Studies. Less often, multicultural changes are incorporated into the disciplines: adding new course material to existing courses, developing new multicultural courses, and promoting new multicultural scholarship.

Curricular multiculturalism is both a challenge and an opportunity. Probably one of the biggest challenges of multiculturalism is the development of a consensus as to what the term actually means. In broad but simple terms, for most academics, multiculturalism refers variously or collectively to valuing diversity; teaching about difference; facilitating student's recognition and acceptance of human difference; exploring diverse cultures in order to help students view events, concepts, issues and problems from diverse cultural and ethnic perspectives and to illuminate students' own world views. This too is what teaching about the intersection of race, class and gender is all about.

A multicultural curriculum also provides an opportunity, an opportunity for faculty to develop and further a critique of the traditional curricula: to consider how we, according to Elizabeth Higginbotham (1990), relate to a curriculum assumed to be raceless, genderless and classless, and how that relationship is shaped by our own race, gender and social class background. For many of us who have long ago attempted to meet the challenge of diversity in our curriculum, the idea of integrating issues of race, class, gender and sexual orientation into the curriculum seems to be a straightforward way of dealing with diversity and certainly for me, compatible with a "sociological imagination" (in the C. Wright Mills tradition). In the sociological tradition, such an approach enables students to transcend the "safe" but often misleading, inadequate, or stereotypical information about different cultures and groups that lead to invalid (often racist, sexist, elitist, and/or homophobic) generalizations, apathy, or the assumption that "human beings are the same everywhere." It also helps them to both recognize and appreciate their own uniqueness while at the same time recognizing historical and sociological differences among individuals and across groups.

As a sociologist, I am interested in facilitating students' ability to think critically and to understand the links between their own personal biographies (cultural experiences) and public issues (larger social structures). Not getting bogged down in the multicultural debate gives me the advantage of getting right to the heart of diversity: that race, class, gender, and sexual orientation are interlocking systems of experience that together produce profound differences in individual biographies and, as categories of experience, shape all social institutions and belief systems (Andersen & Collins 1992). Such a focus also enables students to use their own relevant life experiences as the basis of sociological analysis and academic learning.

In recent years, a plethora of information in the form of articles, primary research, workshops, seminars, conferences, roundtable discussions, and faculty development programs about the rationale, goals, assumptions, and trends of multiculturalism has become available to institutions of higher education and individual faculty who are interested in curricular change. While this information explosion includes a variety of discussions about the process of curriculum reform there are fewer discussions on the practical "how to" level. Some of the most important exchanges of hands-on data, cross fertilization of ideas, and sharing of resources and information about multiculturalism and curriculum integration have taken place in workshops like those sponsored by the Center for Research on Women at Memphis State University. Those workshops have assisted a variety of faculty over the years in our quest to develop a curriculum that reflects the diversity of human experience.

I personally owe a debt of gratitude to the various workshop faculty and faculty participants over the years at Memphis State University and especially my friend and colleague Kathy Ward at Southern Illinois University for facilitating exchange and sharing resources, information, and experiences about curriculum integration. It has been this kind of practical, hands-on experience that has helped me most as I continue the process of curriculum integration or transformation: to think and rethink who I am, what my teaching objectives are (what I genuinely want to share with my students), and to develop new perspectives on race, class, gender, and sexual orientation. This essay is deeply rooted in these experiences. Perhaps the most important insight I have gained is that curriculum integration is a process not a demonstrated product.

Yet, the questions are ever present: "How do I achieve curriculum integration?" "Where do I start?" Many faculty, particularly women and people of color, are burdened with heavy teaching responsibilities, committee responsibilities, student advising as well as a host of other responsibilities that go along with the professorship and maintenance of that status. So, what can we do to get started that takes these practical realities into consideration? This paper relates some of my ideas and experiences as well as the collective wisdom and experience of many others engaged in the process of curriculum integration. It has grown out of my ongoing struggles to facilitate recognition, understanding, and appreciation of human diversity in my teaching.

Rethinking my teaching objectives, seeking new information, developing new perspectives on race, class, gender, and sexual orientation have become the order of the day for me. As I have worked on transforming my own classroom and course content, within the context of the limitations imposed by a heavy teaching load and the expectation to publish, I have developed some strategies that address these questions and have reaped tremendous rewards in terms of the teaching/learning process. As a result I have increasingly engaged in modelling the process for my peers based on my personal teaching experiences.

This essay is primarily practical in purpose. It is a working paper intended for faculty, already overburdened and overtaxed, who do not receive release time or monetary compensation to develop new courses or to transform old ones. The focus of the discussion is strategies to get started: how to make a course more inclusive of race, class, gender and sexual orientation.

What is Curriculum Integration?

Curriculum integration is a dialectical process between course restructuring or transformation and changing classroom environments. You cannot change one without the other. Building on the ideas of Higginbotham (1988), curriculum integration can be viewed as consisting of three central components: 1) Increasing personal knowledge--adding to and deepening one's personal knowledge about race, class, gender, and sexual orientation; 2) Restructuring course syllabi and content--transforming the content and structure of courses to meet the learning needs, learning styles and life experiences of a diverse student population; and 3) Changing classroom dynamics--changing the classroom interactions so as to provide a safe and more inclusive environment for all students. Some faculty address these issues one at a time while others are engaged in all three simultaneously.

Why Bother with Curriculum Integration?

Why bother? Because issues of diversity are part and parcel of our rich human history. In addition, we are teaching and living in an increasingly diverse society, one in which European American males, for example, will soon be a minority in the work place. Yet people of color and women continue to be ignored, negatively represented, shrouded in myth, stereotype or misrepresentations in our college curriculum. This situation can have devastating effects for all of us. For example, "two-thirds of African American children in grades K-12 know very little about their identities and European American children grow up knowing little but stereotypical knowledge about other racial and ethnic groups" (Brewer, Scott & Ward, 1990, p. 2).

We have an academic responsibility and a moral obligation to provide students with an inclusive education that will enable them to deal with the contingencies of living in a diverse world. Research shows that when students are taught from an inclusive curriculum they are eager to learn; they are more engaged in the teaching/learning process. They want more inclusive course content throughout the education process. Faculty who are involved in integrating diversity into their curriculum report that their teaching is revitalized, their student evaluations improved, and their overall job satisfaction increased. Thus, the mandate to be inclusive seems apparent.

How Do I Begin?

To begin we will most certainly have to think about what it is we want to share with students. We will have to think about new strategies or adapt old ones as we restructure or develop new syllabi. In general, while there are no easy answers, I have found a few fairly easy and relatively painless steps that can help move faculty, staff, and students toward phase five of curriculum development: a transformed curriculum that includes all people and genuinely represents the diversity in human society, culture, and individual experiences. (See, for example, McIntosh, 1983, 1988).

Personal Assessment

The process of curriculum integration should begin with an overall assessment of where we are in terms of teaching an inclusive curriculum. We can ask ourselves : What do I already know? What don't I know but need to know about race, class, gender, sexual orientation? How can I find out more? Where can I find the information I need? This kind of personal assessment or inventory begins the process of increasing our personal knowledge, our familiarity with the growing body of literature on, by, and about women, ethnic groups, lesbians and gays, persons with disabilities, and the elderly. It is likely we do not have to go beyond our own university library and resource centers to find this literature, to become familiar with feminist periodicals and those covering multicultural issues. We can utilize bibliographies such as those available through the Clearinghouse Search System on Women of Color and Southern Women at Memphis State University's Center for Research on Women or through data bases for social sciences or humanities.

In this process we need to rethink that which passes as knowledge, to rethink the process that results in "legitimizing" knowledge or knowledge validation, and to consider that "traditional" knowledge, or what passes as legitimate knowledge, has been historically produced, reproduced and validated by people whose race, class, gender and sexual orientation were primarily European American, middle class, male, and heterosexual. In seeking to increase our knowledge about race, class, gender and sexual orientation as well as disability and age, we need to question what constitutes knowledge when people other than European American males are part of the legitimizing process. We cannot simply rely on traditional sources of knowledge when increasing our own personal knowledge or when deciding on materials for class use and student consumption. We must explore the areas/sources of information previously defined as nontraditional. Much of the relevant information/knowledge is here, in the works of women and people of color.

According to McIntosh (1983, 1988) and others (e.g., Ward & Morrison, 1990), there are roughly five phases of curriculum development.

Phase 1:	A European American, "womanless discipline," where women, people of color, lesbians, gays, "others," are simply absent from the curriculum.
Phase 2:	"Women and/or African Americans in society," where women and African Americans and maybe one or two other ethnic groups are added to the existing course material but usually discussed as exceptional representatives of their gender or ethnicity; lesbians and gays are invisible.
Phase 3:	Women and people of color are regarded as a problem or anomaly. They are regarded in this phase as "other" in comparison to European American men.
Phase 4:	Women, people of color, lesbians, gays, persons with disabilities, are studied on their own terms. The specific focus in this phase is on women's worlds or the worlds of lesbians, gays, and people of color. Course content focuses on the world we all live in--one in which race, ethnicity, gender, class, and sexuality are experienced simultaneously by all of us.
Phase 5:	The curriculum is transformed, revised and restructured to be genuinely inclusive of all people and representative of the diversity in our classrooms and the world throughout.

Course Restructuring

Having assessed where we are in curriculum development and having begun the process of increasing our knowledge, we can think about a course we want to transform by asking:

1. What is the goal of this course?
2. What basic assumptions seem to frame the organization of material on the syllabus?
3. How successful is this syllabus? What pleases me about my current treatment of diversity in this course?
4. How would I like to improve the way I address diversity in this course?
5. What are some of the problems or obstacles to transforming my course?

We might further evaluate the course based on the following questions, a modification of those posed by sociologist Margaret Andersen (1988):

1. Where do women, people of color, lesbians, gays appear in my syllabus and assigned and/or suggested readings?
2. Does my syllabus teach that all group experience is grounded in race, class, and gender or is one group generalized while all others are particularized?
3. Are race, class, gender, sexual orientation, age, and disability segregated in one section of the course?
4. Is race discussed only in the context of poverty and other social problems? Are the experiences of lesbians and gays discussed only in the context of sexuality?
5. Are women and people of color conceptualized primarily as victims rather than as active agents of social change and continuity?
6. Are women, people of color, lesbians and gays viewed on their own terms, not just as the dominant group sees them?
7. Are women, people of color, lesbians, gays seen only through taken-for-granted frameworks of disciplined knowledge? Does my course silence their experiences except when they fit existing concepts and theories in my discipline?
8. Does my course, as presently structured, relegate women, people of color, lesbians, gays to the status of "other?"
9. What would the central themes and questions of the course be if women, people of color, lesbians, gays were a primary reference? If any or all of these groups were at the center the course?

The goal here is to restructure our courses to be not just inclusive but integrative of all groups. The difference is significant. The goal should be to change our focus from one centered on European American males and/or females as the norm to one that genuinely focuses on diversity, diversity as different, not as superior/inferior. Ask, as Margaret Andersen (1988) suggests, "How would my course change if non-white, non-white women, or women were at its center?" This requires first and foremost that you take the responsibility and the initiative to know about issues of race, class, and gender. It requires new approaches, new materials, and creative use of old materials.

Getting Started

Start small. Curriculum integration can be an overwhelming job. To lessen the task, begin with **one** course. Curriculum transformation is a process. It does not happen over night. A relatively nonthreatening way to begin is to add a relevant text or anthology to the required list of readings, or to add themes or topics to the syllabus that reflect the experiences of women, the cultures of people of color, and the diversity of a society with different ethnic groups, genders, classes, sexual orientations, and ages. Another possibility is to include a video, film, or current event such as a speaker or happening on campus or in the community as part of a class presentation or activity. Many of today's students are visual learners and respond well to audio-visual materials. Using media, content analyses of mass media, for example, is an excellent way to begin classroom discussions around issues of race, class, gender, and sexual orientation. Biographical films and documentaries as well as popular cinema can provide the impetus for new understandings and knowledge about diversity. Beginning with the addition of just one film, book, or extracurricular event, or perhaps a poem or a short essay, is okay.

Redefining Concepts and Terms

The reconstruction of our thinking and, thus of our syllabus, to become more inclusive requires transformation on many levels. One of the most basic is the language we use to describe and define different individuals and groups. Consider redefining and reconceptualizing terms that are rooted in racist, sexist, homophobic, or ageist thought systems. For example, terms like dominant group, subordinate group, lesser cultures, majority, minority, Third World. Even non-white and people of color are problematic in that they marginalize some groups, making them seem inferior and outside the so-called mainstream while others are the implied superiors against whom all others are gauged.

We can let students help in this kind of de(re)construction or transformation of language. Solving all the problems and limitations of the English language will not be easy or even a realistic goal. The goal, is simply to point out to ourselves and to our students the significance of language, its problems and limitations when attempting to think and implement inclusive curriculum.

Restructuring Course Topics/Headings

The nine questions listed above can be used as a guide in restructuring course topics and themes as we try to integrate diversity throughout our syllabus. We can ask, for example, where do people of color, women, lesbians, persons with disabilities appear in my syllabus? Do I spend one class or one week on African Americans? When they are included is the focus, the discussion, or the materials male-centered? Is it primarily from an African American or European American male perspective, for instance, that I

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approach historical discussions of American slavery? Do I spend one class or one week on Native Americans, Latinos, or Asian Americans and then return to "normal," where the experiences of European American and males are central and function as the norm? Do I discuss race, class, and gender in terms of victimization but not in terms of agency, survival strategies, change, and continuity? Do I discuss African, Asian, Native and Latino Americans only in stereotypic and negative contexts: for example, African American women only when discussing female heads of household or teenage pregnancy?

Very often we must reconceptualize in order to present the inclusive reality, to present diverse groups on their own terms. We have to move away from forcing them into European American male (or female) constructs. Think about this: Are the voices of diverse groups silenced when they don't fit existing concepts and theories that we use in our courses? For example, in feminist theory courses we are introduced to liberal, radical, Marxist, and socialist feminism. Sometimes the writings of women of color are added, often as an anomaly. We thus relegate these women to the status of "other," implying a distinction between "real" or "valid" feminisms and something called "women of color" writings. We often reinforce this marginality by telling our students that this intellectual scholarship is less developed, that it is not yet theory (as defined, of course, by European Americans). What we are saying or conveying to our students when we use these labels without discussing the implications of such language serves to perpetuate and maintain the First, Second, and Third World mentality of many of us, the idea that western society has achieved a level of modernity and sophistication superior to all other societies.

Choosing Text Books and Other Course Material

We must pay attention to whether our choice of textbooks is not only diverse in the coverage of various groups but also accurate in content and free of racist and sexist language. If they are not, we might want to consider putting together a packet of materials and selling it to students at cost. We can also consider using materials from disciplines other than our own to supplement or reinforce our disciplinary information.

In investigating the coverage of diversity in course materials, it is important to recognize early on in the curriculum integration process that African Americans are not the only non-Europeans in the United States or the world. Some students and faculty commonly use African American and people of color synonymously. Including the experiences of one group, however, does not mean we have developed an inclusive curriculum. Many groups must be considered in an inclusive course: Native Americans (e.g., Cherokee, Apache), Asian Americans (e.g., Japanese, Chinese, Filipinos, Vietnamese), Latinos (e.g., Cubans, Puerto Ricans, Chicanos, Central Americans), lesbians, gays, older women, women with disabilities. Actively looking for and integrating scholarship by and about these various groups may not be easy, but the reward, relative to the teaching/learning process, is well worth the effort.

As I indicated earlier, curriculum transformation requires new approaches and new materials or the creative use of old materials. For example, in discussions of sociological theory, I use the writings of African Americans such as Ida B. Wells, Oliver Cox, and W. E. B. Du Bois; the writings of many diverse women such as those found in anthologies like *This Bridge Called My Back* (Morago & Anzaldúa, 1983) and *Making Face, Making Soul: Haciendo Caras* (Anzaldúa, 1990) or slave narratives, poetry, and fiction. I've found women's fiction generally and that of African American women specifically so fertile with sociological insights that I currently teach a sociology course on African American women in which I use only fiction by and about African American women. I begin the course with the reading and discussion of Toni Morrison's *Beloved* (1987), a historical fiction that can be viewed as a modern slave narrative. It can provide the basis for understanding the intersection of race, class, and gender in the lives of African American women with historical specificity. Another example, is my use of Marge Piercy's novel, *Woman on the Edge of Time*, as required reading in a social stratification course. The blend of fiction with research data provides an excellent framework for raising questions, provoking discussion, and facilitating students' understanding of the interlocking nature of race, class, and gender in the lives of women like Piercy's Chicana main character.

In addition to textbooks and other course materials we can have speakers address diversity issues. However, caution is necessary here. We cannot make these people spokespersons for their entire group, whatever it is. Students should understand the guests can only present their own viewpoints. This can be discussed when we prepare ourselves and our classes for the visit by exploring the topic the speaker will address. Unless the speaker's remarks have context and meaning, students might interpret this as busy work, a time filler. Making students responsible for information given by the guest speaker through a summary, critique, or test will also increase their awareness of the subject's importance. Similar preparation and follow-up can underscore the importance of presentations by other speakers brought to campus to address issues of diversity.

Just as important is preparing ourselves on the issues to be discussed. How can we do this? Where is the time? We can attend conferences or workshops on diversity, and apply for summer teaching fellowships, sabbaticals, or mini-sabbaticals in order to have some time for increasing our knowledge. Some faculty have started research projects on diversity or issues relevant to diversity in order to acquire new knowledge. As we do begin this process we will have to be prepared to change or throw out old lecture notes. Much of the new research on diversity challenges previous theories and assumptions that we have been teaching. For example, theories of mobility that previously explained only European American male upward mobility are being replaced with theories that take into account the experiences and patterns of achievement and mobility found among women, African, Asian, Native Americans, Latinos, and other groups (See, for example, Scott, 1988). Key labels for historical periods are also being challenged; the Renaissance, for instance, is being reconsidered since most women did not experience a renaissance during the period so labelled. Sometimes we will find our students are more aware of the new research and literature than we are and will challenge our presentation in direct ways, such as asking for the source of our information, or in indirect ways by bringing articles that provide alternative viewpoints, for example. We should welcome such involvement and encourage students to participate in this way.

Teaching Diversity

Having begun by rethinking my syllabus, how do I actually teach an inclusive syllabus? We can begin by attempting to engage students in the course material by using an active/interactive teaching style, by calling on students, soliciting their input in discussions, using active learning exercises, assigning multicultural projects. Some students learn best by reading and discussing issues in small groups. For the last year I have used small groups for purposes of class discussion, peer tutoring and support, and class assignments in my "classical" sociological theory class. Professors such as Lynn Weber Cannon at Memphis State University use a method of providing students with an opportunity to work together in preparing for class exams. Others, like Kathy Ward at Southern Illinois University, use a mix of videos and photographic books to involve students. Ward has used photo essays, for example, on South Africa, African American women, and a pre World War II Jewish village in a course on comparative race and ethnic relations to give her students a pictorial sense of the people they are studying. They are asked to select the three photographs that most affect them, write about them, and discuss them in small groups (Ward & Morrison, 1990).

But how do we teach inclusively if we are still asking, still learning about diversity? Without sounding glib, insensitive, or flip, we just do it. It doesn't matter if, for example, **all** of our students are European American or male or middle class or heterosexual. Race, class, gender, and sexual orientation do not just affect African Americans, Asian Americans, Native Americans, Latinos, women, or lesbians and gays. All students need to know how their life experiences are affected by race, gender, class, heterosexuality, age, disability and their increasingly diverse world. Some faculty have indicated they do not feel comfortable speaking about women or ethnic groups other than their own . Some have expressed discomfort in discussing lesbian and gay issues and experiences. If this is the situation for us, we need to begin examining our own "isms": Why is it we don't feel comfortable? In our classroom we might want to invite guest speakers who are well versed in the subject area we find discomforting. But, we still need to examine our own "isms," become informed about the topic, and hold our students responsible for greater awareness as well.

Creating Positive Classroom Dynamics

Along with restructuring our courses and syllabi we must simultaneously pay attention to classroom dynamics. The classroom **must** be a safe environment for **all** students, a place where risk-taking is minimal. We can begin with the premise that people are going to have attitudes: heterosexuals when we discuss gay and lesbian experiences in a positive way, European Americans when we discuss African, Asian, Native Americans or Latinos in a positive way; and men when we discuss women in a positive way. We must move beyond these attitudes. We cannot afford to get stuck in them. One way to move beyond them is to establish ground rules, agreements between ourselves and our students that are based on an agreement to listen and learn, to honor each others' differences and experiences. Rather, than focusing on attitudes, we can focus on the social forces and the simultaneity of oppressions that keep these attitudes alive. This generally requires each of us, teacher and student alike, to recognize his or her own cultural components, including sexuality, gender, race, and class, whether she or he is in a dominant or subordinate position in relation to these interlocking systems. Such an approach avoids blaming individuals and helps to diffuse defensiveness and attitudes while highlighting difference as a central focus of discussion. We can encourage students to deal with these differences openly and to treat any anger that arises as a vital aspect of the learning process.

Conclusion

An increasing, accessible body of literature addresses the classroom environment and its significance in the teaching/learning process. My intent in this essay is simply to lay out some of the steps and strategies that I have found to be practical and productive in the curriculum integration process.

I do not want to underestimate the seriousness and tremendous work and effort involved in the curriculum transformation process. I know well that it is not easy, that it does not happen quickly. I have been engaged in this process, consciously and not-so-consciously, for a little better than twenty years now. Restructuring the curriculum to be inclusive is all the more difficult because it involves personal change of an intellectual and political nature. We can eventually transform parts or all of our courses, but it takes time and patience. I continue to hope for and work for a higher education system with a totally transformed curriculum, where human experiences are based on, understood, and celebrated in terms of difference and diversity and not sameness, myths, and generalizations.

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A MULTICULTURAL PERSPECTIVE IN THE WOMEN'S STUDIES CLASSROOM

by
Martha E. Thompson

"I'm sick of hearing about the poor, about the blacks, and about the women. Can't we just talk about regular people?"

Student's response to a new course entitled
Social Inequality

"What does a poor black dyke's misery have to do with me?"

Student's response to a selection from
This Bridge Called My Back

"These statistics don't apply everywhere. Where I work, black and Hispanic women who don't know anything are getting the best jobs."

Student's response to lecture on work

"How did that Hispanic woman get herself in such a mess?"

Student's response to a woman in the video
Neighborhood Women

"If those women weren't so fat and could speak good English, they could go somewhere."

Student's response to *The Woman's Film*

Comments like the above have typically come just after I have complimented myself on an excellent choice of a reading, film, or lecture topic. Such comments have stunned me with their bitterness and anger. Such comments have exacerbated existing hostilities and widened the gulf between already divided groups of people. Such comments have made me question whether or not I am cut out for teaching. Such comments represent the risk all of us take when we attempt to integrate a multicultural perspective into our curriculum. Such comments demonstrate the importance of integrating a multicultural perspective throughout the curriculum.

This essay is intended as a contribution to the ongoing discussion about how to integrate a multicultural perspective into women's studies courses. The approach I will discuss grew out of my experience in teaching at Northeastern Illinois University, a state-supported university of 10,500 with an established women's studies program. Northeastern has a female majority and a student population highly diversified by age, ethnicity, literacy skills, race, religion, physical ability, political perspectives, sexual orientation, and social class.

Most of the students live and work in highly segregated neighborhoods or communities.

In recent years, the greater availability of books, articles, films, and research centers analyzing the interrelationship of race, class, and gender has made it possible to integrate a multicultural perspective into every aspect of women's studies courses (e.g. Andersen & Collins, 1992; Asch & Fine, 1988; Anzaldúa, 1990; Bookman & Morgen, 1988; Collins, 1990; Rothenberg, 1992; The Research Clearinghouse and Curriculum Project on Women of Color and Southern Women; Wellesley College Center for Research on Women). Materials that integrate race, class, and gender are necessary for multicultural education, of course, but are not sufficient (Dines, 1994; Belkhir, Griffith, Sleeter, & Allsup, 1994).

As the above comments suggest, students are keenly aware that race, class, and gender are interconnected issues. The problem I have faced is how to expand their understanding of the connections without reinforcing their preconceived ideas. I have found that simply exposing students to new ideas about the connections between race, gender, and class is not enough. Their perceptions of these concepts are too deeply entrenched to be challenged by mere exposure. Students need to have opportunities to practice thinking in different ways in a safe environment. The process of creating a multicultural classroom in women's studies must include structuring a supportive environment in which students can experience the benefits of diversity when grappling with women's studies issues. Creating a supportive classroom environment is important because of the prejudices most students bring into the classroom.

The potential for developing an understanding of the intersections of gender, race, and class in a multicultural classroom is enormous. Abstract ideas can be developed, discussed, or tested from different sets of social experiences. Complexities and contradictions, suggesting new directions, can more easily be revealed and explored. Having the opportunity to communicate ideas to a multicultural audience can sharpen students' speaking, writing, and thinking skills. However, to work in such a way, diverse students with varying interests in women's studies and varying skills need a supportive environment and the opportunity to develop relevant knowledge and abilities. In the following pages, I will discuss strategies I have used to create such an environment and to nurture people's abilities to analyze concrete experience, discuss complex ideas, and formulate effective social action.

Structuring a Supportive Classroom

To structure a supportive classroom, I use techniques that encourage students to empathize with each other. To develop empathy, students need an opportunity to encounter the unique experiences of each individual in the classroom, to witness the feelings generated by these experiences, and to discover the influence of social forces on each individual's experience. Almost all of the strategies I use begin with students' writing and then reading or summarizing what they have written to a small or large group. Sometimes students work in pairs reading and commenting on what the other has written. Writing assignments give students an opportunity to practice a particular skill and to receive feedback. Students indicate that routinely writing before speaking gives them an opportunity to formulate their thoughts, makes them more confident in participating in class discussion, and improves their writing.

One strategy I have found consistently successful is to ask students to write about their own experiences with the assigned reading topic and then to read their essay to the rest of the class. For example, if students have done reading concerning race, gender, and class (e.g. Andersen & Collins, 1992, Section II), their assignment might be the following:

> Write an essay in which you describe an incident or experience which first made you aware of race, class, or gender. Describe what you were doing, who you were with, what happened, how you felt about the experience, and what you did in the situation. Reflect on how this experience may have influenced you.

I ask for volunteers to share what they have written. When people share their stories, race, class, and gender are no longer abstract concepts but become key words to describe a variety of unique experiences and feelings.

Another strategy for building a sense of common purpose is to create small groups based on some combination of similar knowledge and experience (Thompson, 1993). For example, in creating groups for a discussion of feminism, I asked students to write about their familiarity with feminist literature and their experience with feminist groups. Based on individuals' self-assessments, groups were created by identifying clusters of people along the two dimensions of knowledge and experience. One group consisted of individuals who had read feminist literature prior to the course and had participated in at least one feminist group; another group was comprised of individuals who had not read any feminist writing prior to the course and had never participated in a feminist group; another group consisted of individuals familiar with feminist literature, but who had never participated in a feminist group; an additional group consisted of people who had participated in a feminist group, but had not read any feminist writings. All the groups were mixed by age, ethnicity, gender, and race.

Groups were asked to draw upon their reading (e.g. Andersen, 1993; Collins, 1989) and their own experience to discuss how gender, race, and class might affect people's involvement in feminism. For students to be able to begin to talk with each other, I have found it effective to give small groups a specific task to accomplish. For instance, to initiate a discussion of how gender, race, and class might affect involvement in feminism, I might ask each group to come up with five to ten images or ideas their reading associates with feminism. Once they have a list, they pick one or two images or ideas and then discuss how these images or ideas (e.g. women are discriminated against; patriarchy is the root of women's oppression; women's liberation is central to all struggles for revolutionary change) help explain the experiences of two or more groups that differ by class, gender, or race (e.g. middle-class African

American men and middle-class African American women; poor white women and poor Latinas). The idea is to encourage students to discuss feminism in the context of specific groups.

Following small group discussions, a representative selected by the group presents the highlights of the discussion to the rest of the class. This process of reporting reveals that people with different levels of knowledge and experience can contribute to a common effort if able to work at their own level of competence. Feedback from students indicates that the collective description, analysis, or evaluation is always more complex and thought-provoking than that which any individual initially brought to the class or a single group developed.

Creating groups with commonalities takes careful planning before class to arrive at questions that will allow real commonalities and differences to emerge and takes class time to organize. I have found the results well worth the effort. When groups consist of people with similar self-assessments of knowledge and experience, participation is greater, the quality of the work is higher, and students are more likely to feel connected to each other than when groups are randomly created. Students who are knowledgeable, experienced, or skilled have indicated they can freely participate in these small groups without dominating them or getting bored. Students with less knowledge, experience, or skills have indicated they are not embarrassed or lost, but can freely participate in the group discussion at their level of competence. Throughout the course, the membership of groups changes since individual students' competence and experience vary, depending on the particular task the groups are assigned, giving students the opportunity to work with almost all other class members at one time or another.

Nurturing Effective Thinking

To encourage students to think effectively about the intersection of race, class, and gender, they need not only a structured, supportive environment, but also the opportunity to develop their critical skills. I break the process into stages of analysis, theory, and action (Sarachild, 1975; Hartsock, 1979) and work with the students to develop the knowledge and skills required for each stage. I describe each of these stages below.

Analyzing Personal Experience

The first step is to gather and analyze information about women's lives. The knowledge required includes knowing how women's lives have been trivialized and ignored by traditional sources of information and understanding that we must actively seek information about women from different social strata and life circumstances. The skills essential for this step include gathering information systematically, identifying patterns and variations, and developing or identifying concepts that reflect what has been observed. To gather and analyze this information requires an assumption that the lives of ordinary people are an important source of information and insight.

To increase the likelihood students will view ordinary people as important information sources, I select materials in which writers or speakers discuss the complex forces in their lives with intellectual and emotional depth and acknowledge the contradictions they experience in behavior, feeling, and thought. Whenever possible, I use materials describing the experiences of women and men who differ by age, class, disability, ethnicity, race, religion, and/or sexual orientation (e.g. Andersen and Collins, 1992; Rothenberg, 1992; Anzaldúa, 1990; Browne, Connors, & Stern, 1985; Driedger & Gray, 1992).

Thinking Thematically

Regardless of the work used, students need an opportunity to learn how to collect and analyze the information offered. Grounded theory (Glasner & Strauss, 1967) is an inductive strategy of theory building in which information is gathered, grouped into categories, and compared and contrasted with information from different groups or situations until no new information emerges. In adapting this approach to a classroom, I ask students to list key words or phrases from their reading to describe the experiences, emotions, or behaviors of a group of women. For example, when talking about feminism, I might ask students to identify words or phrases people use to describe feminism. Students have come up with words and phrases such as, "woman-centered," "equality," "man-hater," "empowerment of women," "lesbian," "humanism," "moving into action," "women's liberation." After words and phrases are listed, we go through the list item by item to group them. In working with the above list, for instance, students are likely to group "man-hater" in a different category than "woman-centered." Though different groups of students come up with different combinations of words and phrases, most students understand that the idea is to explore the relationship the words have to each other. Any set of words can be grouped into different categories. One possible grouping of the list above is *stereotypes* (e.g. man-hater), *focus on women* (e.g. woman-centered, lesbian, women's liberation, empowerment of women), *focus on female-male relations* (e.g. equality, humanism), *action-oriented* (e.g. moving into action). From this grouping, we see that to explore feminism, we will need to focus on women only as well as on women in relation to men; we will need to consider social action and be prepared to grapple with stereotypes.

I make it clear these labels are concepts, words representing general ideas we can use to guide our discussion of ways feminism applies to different groups of women or situations. At this point, I might give students an assignment to reread earlier selections or new selections to compare and contrast different groups or situations in relationship to the concepts we have just identified. What stereotypes about feminists, women, or other groups, for example, do they find in their reading? Do they find a discussion of *relationships between women and men*? In what ways does a writer *focus on women*? What *actions* does the writer suggest?

Through this process of comparison and contrast, students see the utility of a concept that applies to a diversity of experiences; they can also see variations in the ways different groups of women experience what the concept is attempting to describe. In this instance, students find, of course, that feminists are not the only group stereotyped; they also find feminist writers differ in the extent they focus on women and on the relationships between women and men; and they discover feminists differ in their orientation to action. Once we have discussed these initial concepts, we generate a list of questions we have about the topic or issue we have been addressing. This sets the stage for evaluating others' ideas about the issue. For instance, what stereotypes are associated with different groups we are studying? Is the primary focus of a writer or a group on women only or on relationships between women and men? Does a writer or group propose social actions? What kinds of actions?

Evaluating Ideas

Students generally enjoy analyzing people's experience but have a more difficult time evaluating ideas they read. They need support and guidance to read carefully, systematically, and critically. I assign works that use everyday language, not jargon or unnecessarily complex vocabulary or sentence structure and have many concrete examples and illustrations (e.g. Andersen & Collins, 1992; Anzaldúa, 1990; Asch & Fine, 1988; Bookman & Morgen, 1988; Browne, Connors, & Stern, 1985; Cordova, 1986; Rothenberg, 1992). I also work with students to develop an approach to reading. Initial assignments explicitly identify what to look for in the reading:

1. What is the main point of the essay?

2. What are the key concepts and how are they defined? How do they relate to each other?

3. What does the writer say about how her or his writing fits with other writing on this topic? Is it a new area of discussion? Is it an addition to an ongoing discussion? Is it a challenge to another point of view?

I also introduce students to ways of using their earlier analyses of women's lives to evaluate ideas. One approach is to ask students to see how many of the questions raised earlier by the class are answered. For example:

1. Does the writer consider any concepts similar to those we developed from our analysis of women's experience? How does the writer define the concept? How similar is it to the understanding we developed?

2. Does the writer address the intersection of gender, race, and class? How does the writer deal with the intersection?

I usually lead the first evaluation discussion with the whole class. Later evaluation discussions typically occur in small groups followed by reporters sharing the highlights of each group's discussion with the rest of the class. This strategy for evaluating feminist scholarship is generally well received by students. Because their own analysis of women's experience is part of the standard of evaluation, students do not feel manipulated or coerced into accepting a particular viewpoint.

Formulating Social Action

The process of bringing a multicultural perspective into the women's studies classroom involves formulating effective social actions. To develop and evaluate effective feminist actions, students benefit from knowing about historical and contemporary visions, the current state of the issue under discussion, a range of actions feminists have taken, and the consequences of those actions. Key skills for students to learn are translating abstract ideas into concrete realities and implementing a concrete idea.

Using the skills developed earlier, students can draw on the writings of activists to develop familiarity with visions and strategies for change (Bunch 1983a; 1983b). For students, translating abstract ideas into concrete realities and developing attitudes supportive of a range of actions requires special attention. One strategy I have used is to have small groups brainstorm ways an individual, a particular group (e.g. our class), or society can implement an idea and then have each group share its ideas with the rest of the class. The small groups are typically comprised of people with similar knowledge about the topic under discussion and similar experience in taking risks (See earlier discussion of creating a supportive classroom). In a class session on building bridges among diverse groups, for example, the class was divided into groups based on their familiarity with readings about racial prejudice and discrimination and their experience with taking public action against racism. The task was to identify how they could individually and in a group implement the idea of building bridges in their everyday lives. Because groups had a different set of knowledge and experiences to draw upon, the class identified a long list of immediate actions, including options for the least to the most experienced bridge builders in the classroom. Asking students to try one of these strategies for bridge building and then to report on it to the class encourages students to take risks and to develop a deeper understanding of social action.

Another strategy I have used to encourage students to implement their ideas is to ask students to write a letter to a particular audience (e.g. the student paper, a local newspaper, a family member, a friend) about an issue related to one we have discussed. Students can be encouraged to deal in some way with the impact this issue may have on women from diverse backgrounds or experiences. Even if students do not send the letter, writing to an outside audience about a contemporary issue gives class members a concrete focus for discussing how they feel about taking risks and the possible consequences of action or nonaction. Seeing the variety of audiences and strategies students choose when addressing issues also expands students' appreciation of the strengths of a multicultural group for formulating social actions.

Conclusion

Diversity can be an asset in the classroom if women's studies teachers consciously create opportunities for the uniqueness of each student to be revealed while simultaneously building on commonalities and differences to involve students in the process of analyzing women's experience, evaluating ideas, and formulating social actions. For students to develop their skills and confidence they must begin by working at their level of competence with others who have similar levels of knowledge and experience. Encouraging groups to combine their work with others builds solidarity among the diverse groups while simultaneously contributing to a more complex understanding of society.

Involving students in collectively analyzing experience, evaluating ideas, and formulating actions requires that women's studies teachers genuinely view students as rich resources of insight. To assist students in discovering their abilities, we need to create opportunities for students to develop their knowledge and skills. Since I began to work constructively with diversity in the classroom, I have been richly rewarded by the work students have done, supportive and stimulating classes, and improvements in students' reading, writing, and thinking skills. My own enjoyment of and commitment to teaching have been renewed and enhanced.

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MOTIVATIONS THAT DRIVE PREJUDICE AND DISCRIMINATION: IS THE SCIENTIFIC COMMUNITY REALLY OBJECTIVE?

by
Duane M. Jackson

We are taught that science, unlike religion and philosophy, is based on empirical evidence, that science is a dynamic process and is self-correcting. Existing theories are constantly being modified or abandoned in the face of new evidence. But what truly sets science apart from other disciplines is **objectivity**.

As an African American scientist and a student of history, I do not question the objectivity of science as a discipline, but science is done by individuals, and I question the objectivity of scientists and the scientific community. Prejudice (perceptions) and discrimination (actions based on prejudice) have prevented the scientific community from being objective. I will examine the historical roots of this discrimination in science--scientific racism and the eugenics movement, the misuse of heritability, and the inability of the field of psychology to deal with the issue of race.

When we look for motives behind discrimination and prejudice in science, we see three types of individuals emerge: the don't-know, the don't-want-to-know, and the know-and-will-not-accept. The three types are driven by prejudice but the latter two are also driven by discrimination. Individuals who fall into the don't-know category are simply unaware of the accomplishments and contributions that African Americans have made in science. Don't-want-to-know individuals believe African-Americans cannot make contributions in science, in part because such accomplishments undermine the don't-want-to-know type's belief in themselves. Individuals who know-but-will-not-accept are the most dangerous of the three, however, since they will attempt to discredit, block, or conceal the truth about the actual scientific contributions African Americans have made.

Three African American Scientists

When I gave a talk, titled "Carver, Just, and Turner: Scientists Against the Odds," at a predominently European American institution during Black History Month this year, I began my paper by asking the audience if they knew who George Washington Carver, Ernest Everett Just and Charles Turner were. The majority of the audience were aware of Carver, but only a few African Americans knew of Just, and no one in the audience had ever heard of Turner. These three men had several things in common. They were all African Americans born in the 19th century who spent part of their careers teaching and doing research in Historically Black Colleges (HBCs). Just taught at Howard University in Washington D.C., Carver taught at Tuskegee Institute (now Tuskegee University) in Alabama; and Turner taught at Clark University (now Clark-Atlanta University) in Atlanta. Being 19th-century African Americans at HBCs worked against them since HBCs had far fewer resources than their European American counterparts. Further, being educated and intellectual African Americans in the 19th century presented a problem: they were not supposed to exist. That they did challenged the very foundation of the European American belief that African Americans were intellectually and socially inferior.

Just and Turner spent most of their lives in frustration. Both Just and Turner received their doctorates from the University of Chicago. Just taught at Howard University in Washington D. C. and spent 20 years during the summer doing research at Woods Hole Marine Biology Laboratory in Woods Hole, Massachusetts. His research on cell membrane activity demonstrated that the cell's cytoplasm and ectoplasm are equally as important as the nucleus for heredity. Just was prolific: he wrote two books and over sixty articles. Though he was respected and honored in the scientific capitals of Europe, he received little recognition for his accomplishments in the United States. Because of racial prejudice and discrimination in the scientific community in the United States, he spent the last ten years of his life in voluntary exile in Europe.

Charles Turner, the first African American animal behaviorist, published over fifty papers. His first, *Psychological notes upon the gallery spider* (1892a) was published in 1892. This was the first paper written by an African American in psychology. It is believed, but difficult to document, that his paper, *A few characteristics of the avian brain*, published in *Science* (1892b) was the first paper by an African American published in that journal. Some of his work was published by T. C. Schneirla and E. L. Thorndike, two eminent scientists of the time who initiated detailed laboratory studies in insect (Schneirla) and animal behavior (Thorndike).

Convinced that education was the key to overcoming prejudice, Turner developed an argument drawing from comparative psychology and a comparative study of history.

> Among men . . . , dissimilarity of minds is a more potent factor in causing prejudice than unlikeness of physiognomy. . . . The new Southerner is prejudiced against the new Negro because the new Negro is very unlike him. He does not know that a similar education and a like environment have made the new Negro and himself alike in everything except color and features. (1902, pp. 163-164)

He goes further to suggest the problem was that "the white trash and the vagrant Negro form a wedge separating the new Southerner from the new Negro so completely that they cannot know each other" (1902, p. 164). He later suggested that the only way to overcome this was to transform the white trash and the vagrant Negro into new Southerners and new Negroes through education. But we shall see that traditional education is not enough to cover some prejudice and discrimination; in fact, in some ways, traditional education has actually perpetuated these problems.

Turner's dream of eventually having a position at a major European American research institution never materialized. He spent his last years as a professor of biology and psychology at Sumner High School and Teacher College in St. Louis where his duties included collecting meal tickets at the school cafeteria.

Carver, Just, and Turner all made major contributions in science. Why then is Carver remembered and Just and Turner forgotten? How was Carver able to gain, to some degree, the respect and recognition of the scientific community for his accomplishments? Several factors could account for this. First, Carver was raised by European Americans. He never knew his father and his mother disappeared when he was an infant. He was adopted by his former slave master. Additionally Carver, unlike Turner and Just, received the majority of his primary and secondary education from European Americans. Also, Carver taught at an HBC that was an industrial and agricultural school, while Turner and Just taught at HBCs that were liberal arts institutions. Teaching African Americans to be farmers and factory workers was more palatable to the European American community than teaching African Americans to be lawyers, doctors, and scientists.

Carver's research was applied, while Just's and Turner's work was for the most part theoretical. Carver's research on the peanut was far easier to grasp than Just's research on the internal workings of cells and Turner's research on the cognitive abilities of insects. It may have been far easier to accept an African American man doing applied rather than theoretical research.

Finally, I propose that the most important factor helping Carver gain some acceptance by the European American scientific community was his political activism. Carver had seen and experienced the brutality of racism, but he had been raised and taught by European Americans. This created a dilemma. He attempted to resolve this conflict by working for racial harmony. He was very active in the Commission on Interracial Cooperation and with the YMCA. Despite all of this, however, even Carver never received full recognition for his accomplishments.

The Eugenics Movement and the Roots of Scientific Racism

The eugenics movement attempted to legitimize racism under the guise of science and served as a foundation for scientific racism. Allen Chase defines scientific racism as "the creation and employment of a body of legitimately scientific, or patently psuedoscientific data as rationales for the preservation of poverty, inequality of opportunity for upward mobility and related regressive social arrangements." (1977, p. 72). According to Chase, during its conception, scientific racism was not concerned much with racial or cultural differences. Although it was anti-Semitic, anti-Catholic, and white supremacist, it was primarily concerned with profit. The founding father of scientific racism, Thomas Malthus, laid out the purpose of scientific racism in 1826: to maximize profits and to minimize taxes on those profits. Malthus also stated in *An Essay on the Principle of Population* that the state is not obligated to support the poor.

The eugenics movement, founded by Francis Galton., guaranteed a future for scientific racism. Galton (1869) coined the word *eugenics* from the Greek word *eugenes*, meaning well born. The primary purpose of the movement was to improve the races by boosting the birthrate of the "well born" and decreasing the birthrate of the less well born. The eugenics movement has a long history of racism and its doctrines have been used to justify racist ideologies. Galton, in 1869, stated that black people were inferior to the lowest of whites and he went further to state, without empirical evidence, ". . . that the average intellectual standard of the negro [sic] race is some two grades below our own" (p. 327).

The eugenics movement had an impact on immigration and sterilization laws in the United States during the early part of this century. President Theodore Roosevelt, who was greatly influenced by the eugenics movement, wrote a letter on January 14, 1913 to the Committee to Study and to Report on the Best Practical Means of Cutting Off the Defective Germ-Plasm in the American Population, a committee started by the American Breeders Association's Eugenics Section. Roosevelt stated:

> It is obvious that if in the future racial qualities are to be improved, the improving must be wrought mainly by favoring the fecundity of the worthy types. . . . At present, we do just the reverse. There is no check to the fecundity of those who are subordinate. . . .

The eugenics movement was most fully exploited by Nazi Germany. Its doctrine was perfect for a regime that sought to rule the world by breeding a "master race." The eugenics movement gave scientific justification for breeding programs, the creation of Nazi Eugenics Court, and the extermination of an entire "race." The German Sterilization Act of 1933, which was enforced by the Nazi Eugenics Court, was based on the Model Eugenical Sterilization Law written by Harry L. Laughlin (1922) at the Eugenics Record Office of Cold Spring Harbor in New York.

Dr. Lothrop Stoddard, an American eugenicist, who was widely read by Hitler's closest advisers, went to Germany, met with Hitler, and sat on the Eugenics Court. Stoddard stated " . . . once the jews [sic] and other inferior stocks were annihilated, the Nazi state would be able to concern itself with the improvement within racial stock that are recognized everywhere as constituting the modern science of eugenics, or racial betterment" (1940, p. 189). Eugenics was so ingrained in the very fabric of the Nazi creed, it was like a religion. Although, the Nazi Third Reich fell almost fifty years ago, we have seen in the nineties in Eastern Europe, similar atrocities committed in the name of "ethnic cleansing."

The Search for the Genetic Basis of Intelligence

I do not question the legitimacy nor the ethics in the search for the genetic basis of intelligence. But I do strongly believe certain problems must be resolved before this can become a worthwhile scientific endeavor. These problems are: 1) the lack of clear definitions of race and intelligence; 2) the limitations of the investigators in the field; and 3) the misconception that the underlying genetic basis for intelligence consists of a few genes or genetic systems.

What does it mean to be intelligent? Some view the use of language and abstract reasoning as the hallmark of intelligence. Others think intelligence is uniquely associated with the mind and thinking, while still others see intelligence as the ability to learn or to adopt to changes in the environment. Unfortunately, no universally accepted operational definition of intelligence exists.

One might think it would be far easier to define race, but this has also been a problem. Yee, Fairchild, Weizmann, and Wyatt (1993), in a paper titled "Addressing Psychology's Problem with Race," deal with the difficulties science has had in clearly defining race. Yee and his co-writers state that not having a scientific definition for race results in investigators conceptualizing and using race in a variety of ways, causing confusion and controversy. Having no clear definition of intelligence or race limits research design and theory building.

The second problem I see is that many investigators involved in searching for the genetic basis of intelligence have limited training. Many psychologists have limited training in genetics, so they go outside their field to geneticists for advice. Most geneticists, however, have little training in psychology.

Finally, there exists an oversimplification of the genetic basis for intelligence and a misuse of the concept of heritability. Heritability is a dynamic population measure that must be recalculated each generation and holds only for the single population investigated at the time it was investigated. Yet we see some investigators using it as a static individual measure.

Evidence tends to strongly support the notion that the genetic basis of intelligence is far from simple. For example, Tryon (1940) demonstrated genetic variation in maze learning in rats when he created a strain of "bright" rats and "dull" rats to run a maze. But in 1949 Searle ran these selectively bred strains through a variety of mazes and found that on some tasks the bright strain was superior to the dull strain and on some tasks the reverse was true. He concluded from these results that rats selectively bred for maze-learning performance learned to perform specific tasks related to a specific maze. No single gene or genetic system defined intelligence in rats.

In my dissertation I was able to show, through selective breeding, that in the case of classical conditioning in the blow flies learning and memory involve different genetic systems. If there are different genetic systems for maze learning in rats and for classical conditioning in flies, the number of genes and genetic systems involved in human intelligence, which may involve several types, must be very large. Yet we see genetic models and misused heritability studies reducing the genetic basis of intelligence to a simple system.

After we have clear, concise definitions of race and intelligence and individuals who have thorough training in genetics and psychology, we may be able to deal with the complex search for the genetic correlates of behavior and to tackle the far more complex problem of the genetic x environment interaction. Ideally that line of research will be motivated by the desire to discover differences among groups, not the superiority of one group over others.

Prejudice and discrimination in science exists because science is done by scientists who are no different from other members of society. However, there is hope in science, for in science, old theories and concepts are modified or abandoned when new evidence is presented. Science can abandon old ideas based on prejudice and discrimination in the face of new data.

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SECTION III

ASSESSING THE IMPACT OF MULTICULTURAL EDUCATION

DIVERSITY AND MULTICULTURALISM ON THE CAMPUS HOW ARE STUDENTS AFFECTED?

by
Alexander W. Astin

Amidst debates over multiculturalism, diversity, and political correctness by academics and the news media, claims and counterclaims about the dangers and benefits of multiculturalism have abounded, but so far little hard evidence has been produced to support any of these claims. Most of the "evidence" injected into the debate thus far is of a purely anecdotal nature, with the veracity of the ancedotes cited by critics on one side of the argument usually disputed by critics on the other side.

As a political animal, I might have certain strong views about multiculturalism--whether it is a good or a bad idea--but as an educator and a researcher, my most important question about multiculturalism and diversity is how students are affected by campus policies and practices. I recently had the opportunity to examine this question empirically in a major national study of undergraduates attending 217 four-year colleges and universities. Published this year, the study involved 82 outcome measures on 25,000 students who entered college as freshmen in the fall of 1985 and were followed up four years later in 1989. It also included data that enabled us to determine how much each institution emphasized diversity and multiculturalism, and measures of each individual student's direct experience with diversity and multiculturalism.

The following analysis of this study addresses several pertinent questions: How are students' values and beliefs about other races and cultures affected by their institutions' policies on diversity and multiculturalism? What difference does it make in students' attitudes and behavior when their professors emphasize diversity issues in the classroom or in their research? How are students' academic progress and values affected by direct involvement in "diversity" experiences?

Method

The basic purpose of this research project was to determine how various student outcomes are affected by environments. The larger study of student development, which provides the data for the findings reported here, included 82 different student outcome measures covering a wide range of cognitive and affective development: attitudes, values, beliefs, aspirations, and career plans, as well as measures of undergraduate achievement and degree completion and scores on nationally standardized tests such as the GRE, MCAT, and LSAT. Since many of these outcomes were pre-tested when the students entered college as freshmen and post-tested four years later, we can determine how students actually changed during the four years. The study also incorporated more than 190 measures of the students' environmental experiences, including characteristics of the curriculum, faculty, and student peer group (for details, see Astin, 1993). Of particular relevance to this article are seven environmental measures reflecting a) the institution's and its faculty's policies on diversity issues and b) the student's direct experience with diversity and multiculturalism at the institution. Given the centrality of these seven environmental measures to the issue of diversity on campus, more detailed discussion of each is in order.

Measures of Diversity/Multiculturalism

The study incorporated three types of environmental measures relating to issues of diversity or multiculturalism: Institutional Diversity Emphasis, Faculty Diversity Emphasis, and Student Diversity Experiences (five measures).

The first two measures are based on the responses of the faculty at each of the 217 institutions to an extensive questionnaire administered during the 1989-90 academic year. The mean faculty responses to a large number of questionnaire items were computed and then factor analyzed in order to identify clusters of items that "go together" as determined by the patterns of faculty responses. Environmental measures for any institution were then obtained by averaging the responses of its faculty separately for each cluster of questions. Institutional Diversity Emphasis, for example, reflects the extent to which faculty believe that their institution is committed to each of the following five goals:

* to increase the number of minority faculty;

* to increase the number of minority students;

* to create a diverse multicultural environment;

* to increase the number of women faculty;

* to develop an appreciation for multiculturalism.

By looking at the faculty's perception of the degree of institutional emphasis on diversity and multiculturalism, as one might guess, a considerable variation emerges among the 217 institutions in their degree of emphasis on diversity.

Faculty Diversity Emphasis is defined in terms of four other questionnaire items, which also were shown by the factor analyses to produce similar response patterns:

* instructional technique that incorporates readings on women and gender issues;

* instructional technique that incorporates readings on racial and ethnic issues;

* research or writing focused on women or gender;

- research or writing focused on racial or ethnic minorities.

Note that Faculty Diversity Emphasis is based on the faculty's own scholarly and pedagogical practices, while Institutional Diversity Emphasis reflects the faculty's perceptions of the overall institutional climate. The latter measure presumably reflects not only faculty values and behavior, but also the policies of the administration and possibly even the trustees. As would be expected, these two environmental measures are substantially correlated ($r = .55$), which means simply that faculty who emphasize diversity issues in their teaching and research are likely to be found in institutions that also emphasize diversity and multiculturalism in their admissions and hiring policies. However, the fact that the correlation is far from perfect indicates that there are some institutions where the institutional emphasis on diversity is strong but where the faculty do not emphasize diversity issues in their teaching or research and, conversely, some institutions where the reverse pattern occurs. The two measures, in other words, are not completely interchangeable.

Student Diversity Experiences were measured in terms of five items from the follow-up questionnaire completed by the 25,000 students during the 1989-90 academic year. Each of these items is treated separately in the analysis:

- took ethnic studies courses;
- took women's studies courses;
- attended racial/cultural awareness workshops;
- discussed racial or ethnic issues;
- socialized with someone from another racial/ethnic group.

Analysis of Environmental Effects

The method used for analyzing the effects of these seven environmental variables on the 82 student outcomes has been described in detail in earlier works (Astin, 1991, 1993). Pre-tests and other entering student characteristics assessed in 1985 are controlled first by means of stepwise regression analyses, after which the possible effects of environmental variables are examined. Basically, the analyses are designed to "match" students statistically in terms of their entering characteristics before evaluating the effects of environmental variables on the outcome measures obtained four years later. In effect, this method attempts to determine whether students change differently under differing environmental circumstances.

Before discussing the specific findings from these analyses, it should be mentioned that 26 of the 82 outcome measures were specifically identified as directly relevant to the goals of general education as spelled out in the considerable literature on this subject (Astin, 1992). These 26 goals include a variety of cognitive and academic outcomes, as well as completion of the baccalaureate degree, interest in and enrollment in graduate study, and several value and attitudinal measures. In reporting the findings, I pay special attention to these 26 measures because one of the critical policy questions is whether or not the overall goals of general education are facilitated by emphasizing diversity and multiculturalism.

Institutional Diversity Emphasis

The effects of Institutional Diversity Emphasis are of some practical as well as theoretical interest, since the factors that make up this environment measure are presumably under the direct control of the institution. Its strongest positive effects are on two outcomes: cultural awareness and commitment to promoting racial understanding. Cultural awareness is one of the developmental outcomes that was identified as particularly relevant to the goals of most general education programs. It is based on the students' estimate of how much their undergraduate experience has enhanced their understanding and appreciation of other races and cultures. The fact that a strong emphasis on diversity enhances the student's commitment to promoting racial understanding is of special interest, given that some critics have alleged that emphasizing issues of race and multiculturalism tends to exacerbate racial tensions on the campus. Quite the opposite seems to be the case.

Emphasizing diversity also has positive effects on several measures of student satisfaction with the college experience: overall satisfaction, as well as satisfaction with student life, opportunities to take interdisciplinary courses, facilities, and the quality of instruction. Institutional Diversity Emphasis also has positive effects on political liberalism, libertarianism, and participation in student protests.

Consistent with its positive effect on the student's personal commitment to promoting racial understanding, Institutional Diversity Emphasis has a negative effect on the belief that racial discrimination is no longer a problem in America. It also has negative effects on the student's chances of joining a social fraternity or sorority, or getting married while in college, and on the belief that the chief benefit of college is to increase earning power. This last measure is another outcome judged as relevant to the goals of most general education programs, since such programs would hopefully weaken the students' tendency to see liberal learning in strictly instrumental or monetary terms.

What, then, are the consequences for students who are associated with a strong institutional emphasis on issues of diversity and multiculturalism? If one were to attach values to the outcomes just discussed, emphasizing diversity appears to have uniformly positive effects, not only on those outcomes that are relevant to the goals of general education--heightened cultural awareness and satisfaction and reduced materialism--but also on the students' commitment to promoting racial understanding. The positive effect on political liberalism could be judged as either a plus or minus, given one's own political preferences. The same goes for participation in campus protests, which might be considered by some as a negative outcome. However, to render such a judgment, it is first necessary to determine what effects protest participation itself has on the students' subsequent development. This issue will be addressed shortly.

Faculty Diversity Emphasis

Faculty Diversity Emphasis produces a pattern of effects that is very similar to the pattern associated with Institutional Diversity Emphasis. The strongest positive effects are on cultural awareness and overall satisfaction with the college experience. Faculty Diversity Emphasis also had a positive effect on the students' chances of voting in the 1988 presidential election. This item was included as a measure of "citizenship," another of the 26 outcomes that were included among the goals of general education.

That Faculty Diversity Emphasis and Institutional Diversity Emphasis produce very similar patterns of effects does not mean that these two measures are entirely redundant. Both measures, for example, produced independent effects on cultural awareness, overall satisfaction, and participation in campus protests. By "independent," we mean that the faculty's focus on diversity issues contributes to these outcomes over and above the contribution of the overall institutional emphasis.

Direct Student Experience with Diversity

Let us now consider the effects of individual Student Diversity Experiences. Even though these "effects" were obtained only after all student input and faculty environmental measures were controlled for, the fact that the student experiences occurred after the student actually enrolled in college requires that we interpret these effects with caution. Even so, the pattern and results are very interesting.

Critics of political correctness have focused much of their attack on efforts to diversify the curriculum. Our data base included two items bearing on this issue: the number of ethnic studies courses and the number of women's studies courses taken by the students during their undergraduate years. These two measures produced almost identical patterns of effects on student outcomes. The strongest positive effects were on cultural awareness and commitment to promoting racial understanding, as well as a commitment to helping clean up the environment. There were also weaker, but still significant, positive effects on participation in campus protests, political liberalism, listening ability, foreign language skills, and attendance at recitals and concerts. Only one outcome was negatively associated with taking ethnic or women's studies courses: the belief that racial discrimination is no longer a problem in America. Once again, taking ethnic studies or women's studies courses is associated with a wide range of generally positive outcomes rather than alienating students of different races from each other.

Another controversial issue concerns whether the campus administration should sponsor "cultural awareness" workshops designed to enhance racial/cultural understanding among students from different backgrounds. A large number of outcomes are significantly associated with attending such workshops: commitment to promoting racial understanding, participating in campus demonstrations, cultural awareness, and social activism. Of particular interest is that participation in such workshops is positively associated with undergraduate retention (completion of the bachelor's degree) as well as with six different measures of satisfaction with various aspects of the undergraduate experience and six different measures of academic development (critical thinking, general knowledge, public speaking ability, listening ability, writing ability, and preparation for graduate school). Participation in racial/cultural awareness workshops has negative effects on materialistic values and on two beliefs: that racial discrimination is no longer a problem and that the individual can do little to change society. This last item was included among our 82 outcomes as a measure of "empowerment," the student's sense that he or she can actually make a difference through individual effort and dedication. In effect, participating in such workshops appears to strengthen a student's sense of personal empowerment to effect societal change.

Another item from the list of individual Student Diversity Experiences was the frequency with which the student socialized with persons from different racial/ethnic groups. While this experience has its strongest positive effects on cultural awareness and commitment to promoting racial understanding, it also has significant positive associations with commitment to helping clean up the environment, attending recitals and concerts, and--most importantly--with practically all measures of the student's academic development and satisfaction with college. It has negative associations with the beliefs that racial discrimination is no longer a problem in America and that the individual can do little to change society. It is of some interest to note that socializing with persons from different racial/ethnic groups, in contrast to most of the other diversity experiences discussed so far, does not have positive effects either on political liberalism or on participation in campus protests.

Interestingly enough, the largest number of positive effects was associated with the frequency with which students discussed racial/ethnic issues during their undergraduate years. As would be expected, the strongest effects are on commitment to promoting racial understanding and cultural awareness. This item showed other positive and negative effects that closely follow the pattern associated with the other diversity variables. However, one of the strongest effects not found for most of these other diversity variables is the positive impact on the students' commitment to developing a meaningful philosophy of life. This value, which was also included among the 26 goals of general or liberal education, is what we call our "existential" value question. It was the most popular value question on surveys that we conducted in the early 1970s, but its importance to students has since dropped precipitously. That frequent discussions of racial/ethnic issues should appear to strengthen students' commitment to developing a philosophy of life is interesting and provocative. Could it be that issues of race, culture, and ethnicity represent promising curricular subject matter for confronting some of the existential dilemmas that many contemporary students seem to be avoiding?

Effects of Campus Activism

Since emphasizing diversity on the campus seems to enhance the likelihood that students will engage in some kind of protest activity during their undergraduate years, it is important to ask how activism itself affects the students' development. The strongest positive associations are with political liberalism, cultural awareness, and commitment to promoting racial understanding. In other words, individual participation in campus protest activities does not, as some critics would have us believe, serve to alienate students from each other. On the contrary, it seems to strengthen students' sense of cultural awareness and appreciation and to reinforce their commitment to promoting greater understanding between the races. Campus protest participation is also associated with strengthened commitment to helping clean up the environment and developing a meaningful philosophy of life, growth in artistic interests and leadership abilities, aspirations for advanced degrees, and increased chances of voting in a presidential election. Participating in campus protests is negatively associated with materialistic values and the beliefs that racial discrimination is no longer a problem and that the individual can do little to change society. About the only outcome associated with protest participation that might be considered negative is a positive effect on the students' degree of hedonism (defined in this study as drinking beer, smoking cigarettes, and staying up all night). Hedonism, it should be stressed, was not affected one way or the other by any of the environmental diversity measures or individual Student Diversity Experiences.

In short, participation in campus protest activities is associated with a pattern of outcomes that is quite similar to the pattern associated with diversity activities, with the exception of its positive effects on hedonism, voting in a presidential election, artistic inclination, leadership, and aspiration for advanced degrees.

Reflections

Through these analyses I have attempted to shed some new light on the heated debate over political correctness and multiculturalism on college campuses by seeking some empirical answers to the following questions: Does emphasizing or not emphasizing diversity issues have any real consequences for students? How are students actually affected by some of the policies and practices that conservative critics find so objectionable? The findings present a clear-cut pattern: emphasizing diversity either as a matter of institutional policy or in faculty research and teaching, as well as providing students with curricular and extracurricular opportunities to confront racial and multicultural issues, are all associated with widespread beneficial effects on a student's cognitive and affective development. In particular, such policies and experiences are associated with greater self-reported gains in cognitive and affective development (especially increased cultural awareness), with increased satisfaction in most areas of the college experience, and with increased commitment to promoting racial understanding. Emphasizing diversity and multiculturalism is also associated with increased commitment to environmental issues and with several other positive outcomes: leadership, participation in cultural activities, citizenship, commitment to developing a meaningful philosophy of life, and reduced materialistic values. If we confine our analyses just to outcomes that are relevant to the goals of most general education programs, the effects of emphasizing multiculturalism and diversity appear to be uniformly positive.

Perhaps the only outcome consistently associated with diversity variables that might be considered "negative" is the positive effect on participation in student protests. While protest activities are often seen by some faculty, and especially by campus administrators, as a nuisance or possibly even as detrimental to campus order and tranquility, engaging in such protests seems to be associated with generally positive outcomes for the individual student participating. It is also true that an emphasis on multiculturalism is associated with increases in the student's political liberalism, but how one chooses to value such an effect would depend on one's political orientation.

While these findings provide strong evidence supporting campus attempts to emphasize issues of diversity and multiculturalism, there are other aspects of the PC debate which we have not directly addressed in this study. One particularly touchy issue is speech codes. Perhaps the most bizarre and ironic aspect of the PC debate is that, when it comes to speech codes, people at the extremes of the political spectrum seem to have switched sides. Those on the left who have supported codes that outlaw racist and other forms of hateful speech and conduct on the campus come from the same political camp that has always championed first amendment rights and supported the dismantling of *in loco parentis*. At the same time, those on the political right who have, with the help of the news media, promoted the PC issue, come from a political perspective that has regularly advocated censorship in speech, writing, and the arts and that has endorsed restrictive codes of student conduct on the campus.

Ironically, the PC debate has once again underscored the critical importance of academic freedom and tenure in academia. Tenure, lest we forget, was established primarily to protect academic freedom. I am a living example of the necessity for tenure, since some of what I have to say in my writing and speechmaking does not fall on receptive ears in my own university. While I like to think of myself as a free thinker, there is a serious question in my mind as to whether I might be much more circumspect in what I say and do if there were no academic freedom and tenure. I might even be in a different line of research.

That emphasizing multiculturalism and diversity reinforces political liberalism on the campus, should come as no surprise. Nor should academics necessarily feel defensive or apologetic about such effects. The very values and traditions of academia naturally attract people of a liberal persuasion. An environment that places a high value on teaching, learning, discovery, artistic expression, independence of thought, critical thinking and freedom of speech and expression naturally tends to attract such people, since these are values that have traditionally been very important to people from the left. In the same way, the corporate and military worlds have tended to attract people from the right because business and the military have traditionally placed a high value on power, control, hierarchy, authority, capitalism, free enterprise, and making money.

Academics should more openly acknowledge that the PC critics are right when they claim that the expression of right-wing viewpoints is not warmly received in a liberal campus climate. What the PC critics themselves fail to do, however, is to make any distinction between the right to express a particular point of view and the right to have others agree with it. There is no such thing as a "right" to expect agreement. As a matter of fact, liberal academics don't even agree with each other on matters like speech codes and curricular reform. If the PC critics want people to agree with them, then they should look, instead, into conservative politics, corporate business, fundamentalist religion, or the military.

Despite the liberal leanings of most faculties, I would submit that in academia there is still far more tolerance shown for the expression of deviant viewpoints than in any other social institution. In other words, an employee in business, government, or the military has much less freedom of expression--especially when it comes to expressing deviant political viewpoints--than does an employee in academia. And this is as it should be. This is our tradition, our strength.

One thing that we tend to forget about academic freedom is that it is not merely an end in itself but that it has a larger purpose: the pursuit of truth. The link between academic freedom and the pursuit of knowledge is often overlooked in the PC debate, but the underlying logic is really very simple: the quickest and surest way to the truth is to encourage the expression of diverse points of view and to promote active discussion and debate of these different views. This is really what academic freedom is all about.

Related Readings

Astin, A. W. (1991). *Assessment for excellence: The philosophy and practice of assessment and evaluation in higher education*. Phoenix: Oryx.

Astin, A. W. (1992, Fall). What matters in general education: Provocative finding from a national study of student outcomes. *Perspectives*, *22*(1), 23-46.

Astin, A. W. (1993). *What matters in college? Four critical years revisited.* San Francisco: Jossey-Bass.

SECTION IV

BIBLIOGRAPHIES

MULTICULTURAL EDUCATION: VOICES OF THE NINETIES--A SELECTIVE, ANNOTATED BIBLIOGRAPHY OF JOURNAL ARTICLES, SPECIAL JOURNAL ISSUES, AND BOOKS

by
Katherine M. Dahl

Many of the current multicultural writers are practicing teachers, educators, and professors: they have taken the time to share, through the printed word, their experiences. Often they draw upon those who have led the way over the last two decades, resulting in in-depth, interesting, and useful bibliographies accompanying their articles, book chapters, and books. These can lead to further resources, but we also hope to update this bibliography periodically and would appreciate your input. If you have found a book or article particularly valuable and want to direct other ISCDA members to it, send your annotated bibliographic information to Katherine Dahl, Library, Western Illinois University, Macomb, IL 61455.

JOURNAL ARTICLES—General Focus

Ahlquist, R. (1991). Position and imposition: Power relations in a Multicultural Foundations class. *Journal of Negro Education, 60*, 158-169.

Ahlquist provides us with a close look at what transpired in this class at San Jose State University. She reflects on the responses of the students and offers her perspectives on the class. The resistance of some of the students is described, as are "pedagogical pitfalls" into which the author fell. Lessons learned by the author from her practice are given (e.g., "We must address student experience as a basis for critique and use this approach as a means to make students self-critically aware of their own and others' heritages").

Banks, J. A. (1991/1992). Multicultural education: For freedom's sake. *Educational Leadership, 49*(4), 32-36.

One of multicultural education's biggest names presents facts to be addressed by both "Western traditionalists and . . . multiculturalists." He asserts that the traditionalists do not understand that "multiculturalists want to reformulate and transform the Western canon, not to purge the curriculum of the West." He expresses his concern that "mainstream Americans often have an inability to function effectively within other American cultures."

Boutte, G. S., & McCormick, C. B. (1992). Authentic multicultural activities: Avoiding pseudomulticulturalism. *Childhood Education, 68*, 140-144.

An "authentic multicultural classroom" is contrasted with one that is not. The authors assert that early childhood teachers who are committed to multiculturalism should visit the children's homes (in order to "understand the ecological context from which the child views the world"). Such visits would be scheduled as part of a teacher's work day. Ways of discovering cultural differences outside of the classroom are suggested. Anthropology and psychology are drawn upon.

Crichlow, W., Goodwin, S., Shakes, G., & Swartz, E. (1990). Multicultural ways of knowing: Implications for practice. *Journal of Education, 172*(2), 101-117.

This article focuses upon many aspects of educational "emancipation": "emancipatory formulation of multiculturality," "emancipatory narrative," an "emancipatory approach to curriculum," etc. The authors believe that the "historical, political, and social context" of literature constantly must be considered. They want students to "interrogate the text beyond the traditional narrative, thereby filling in the omitted information, voices, and accounts." No praise is heaped upon the "monovocal accounts that dominate textbook knowledge and classroom practice."

Evans, C. B. (1991). The bias-free classroom: Learning environments must embrace diversity of students. *Vocational Education Journal, 66*(4), 22-23.

A basic, simple, sincere piece: no attempt is made to be "fancy."

Gaudiani, C. (1991). In pursuit of global civic virtues: Multiculturalism in the curriculum. *Liberal Education, 77*(3), 12-15.

The author believes that students who "find both distinctive and shared virtues . . . may be less likely to participate in interracial or intercultural hatred." This is a call for "the study of the strengths and virtues of diverse cultures."

Gehrig, C. (1991). Strategies for teaching greater tolerance of cultural diversity. *Teaching Sociology, 19*, 62-65.

The author draws upon her ten years of experience in designing and teaching a course titled Cultural Diversity in American Society. Five specific strategies are expanded upon. Two of those strategies are to "state master stereotypes or polarizing issues explicitly and have students gather and analyze relevant data" and "use classic theories of prejudice and discrimination as a vehicle by which students analyze their own views and behavior."

Ghee, K. L. (1990). Enhancing educational achievement through cultural awareness in young black males. *The Western Journal of Black Studies, 14*, 77-89.

The author stresses the importance of "cultural awareness programs" and "cultural consciousness raising programs." Focusing on the early years, he dramatically asserts that the "materials should be written about Black males specifically by Black males for Black males and there need be no reference to any other ethnic groups."

Gonzalez-Mena, J. (1991). Do you have cultural tunnel vision? *Child Care Information Exchange, 80*, 29-31.

This is a basic article, which has this "zinger": "Sometimes children arrive in our program to find a culturally assaultive environment, and we don't even realize it." Such environments are described.

Gould, S. C. (1991). Strategic planning in a multicultural education staff development program. *Journal of Staff Development, 12*(1), 18-21.

Employees of the Regional Staff Development Center in Kenosha, Wisconsin describe some of the multicultural education projects in which they have been involved. The most effective one was the Multicultural Education Target Schools Project because it was not "an 'add on,' but . . . an integrated part of the total school culture." How to plan for implementing such a project is explained. Staff development outcomes are given.

Hall, P. A. (1992). Peanuts: A note on intercultural communication. *The Journal of Academic Librarianship, 18*, 211-213.

Having lived in various parts of the world, the author is able to address "linguistic bigotry." He says that we must understand that some world citizens "come from cultures that do not value the 'accoutrements of the culture of power.'" He suggests that public service librarians are among those who "need to be especially aware of developing their skills as 'cultural brokers'" (a cultural broker is "someone who can bridge the gap between the culture of power and the culturally different").

Henry, S. D. (1991). Higher education and cultural pluralism: A reawakening of ethics. *CUPA Journal, 42*(3), 13-19.

This is a publication of the College and University Personnel Association. Henry provides us with a better understanding of the concept of cultural pluralism. He suggests that a "culturally plural environment is one whose participants make a conscious effort to develop a common, just agenda." He believes that cultural pluralism "raises the possibility of expanding ethical discourse because ethics deals with the fundamental quality of our relations with each other." He also suggests that "the ethical climate in institutions of higher education may be improved by the evolution of cultural pluralism."

Hilliard, A. G. (1991/1992). Why we must pluralize the curriculum. *Educational Leadership, 49*(4), 12-16.

The author's thesis is that the "primary goal of a pluralistic curriculum process is to present a truthful and meaningful rendition of the whole human experience [and that] [t]his is not a matter of ethnic quotas in the curriculum for 'balance.'" He asserts that it is "a fact that no academic content is neutral nor is the specific cultural content of any ethnic group universal in and of itself."

Jones, A. C., Terrell, M. C., & Duggar, M. (1991). The role of student affairs in fostering cultural diversity in higher education. *NASPA Journal, 28*, 121-127.

This is a publication of the National Association of Student Personnel Administrators. Results of a survey of vice presidents of student affairs at almost 200 colleges in a particular region are given. Those administrators were asked to identify who should have responsibility for insuring cultural diversity. The bottom line was: "How the academy responds may be directly related to the readiness of its first-line administrators to recognize the legitimacy of diverse mores and language styles, to respect other traditions, and to be sensitive to the needs, timelines, and aspirations of a population that is not deficient, just different."

Kitano, M. K. (1991). A multicultural educational perspective on serving the culturally diverse gifted. *Journal for the Education of the Gifted, 15*, 4-19.

The author compares and contrasts assimilationist and pluralist perspectives on education for the gifted. A focus is upon curriculum content and instructional processes. It is asserted that for gifted students the "infusion of multicultural content is additive." Theoretical and philosophical frameworks are studied. More research in this area is called for.

Ladson-Billings, G. (1991). Beyond multicultural illiteracy. *The Journal of Negro Education, 60*, 147-157.

The author relates some of her experiences teaching the undergraduate course, Introduction to Teaching in a Multicultural Society. Scores received by students on an assessment of their knowledge of civil rights/multicultural issues are analyzed. The author describes her efforts "to remediate the elite." She asserts that multicultural education is not "a single strategy" and agrees with other writers in the field that "[w]ith few exceptions, multicultural . . . curriculum materials presume a value commitment and readiness for multicultural teaching that most students lack initially."

Ladson-Billings, G. (1992). The multicultural mission: Unity and diversity. *Social Education, 56*, 308-322.

Yes, the author believes "that the real aim of multiculturalism is unity and diversity." She contends that "multiculturalism, as much an ideal as democracy, . . . is not a finished static condition. It is ever in a state of becoming."

Larke, P. J. (1990). Cultural Diversity Awareness Inventory: Assessing the sensitivity of preservice teachers. *Action in Teacher Education, 12*(3), 23-30.

Recommendations which will help increase the level of cultural sensitivity of preservice teachers are given. Most memorable point is: "One course in multicultural education is not enough. An integration of multicultural education into the total teacher education program is essential."

Larke, P. J. (1992). Effective multicultural teachers: Meeting the challenges of diverse classrooms. *Equity and Excellence, 25*(2/4), 133-138.

Larke supports the idea of "lead teachers" — individuals "trained to disseminate accurate and up-to-date research regarding the education of diverse student populations to their respective teachers and administrators." Characteristics which effective multicultural teachers possess are highlighted. The Minority Mentorship Project at Texas A & M University, which focuses on preservice teachers and elementary minority students, is described. It is strongly suggested that most teacher training institutions will have to modify their current programs.

Martin, R. J., & Koppelman, K. (1991). The impact of a Human Relations/Multicultural Education course on the attitudes of prospective teachers. *The Journal of Intergroup Relations, 18*(1), 16-27.

Specifics of a Human Relations course, a required component in the teacher education program at the University of Wisconsin at LaCrosse, are given. The course is state-mandated. This study was undertaken "to determine the impact of the . . . course upon the attitudes of prospective teachers regarding issues of diversity with a specific focus upon race, class, and gender." The attitude assessment instrument and research design are explained. The authors intend to conduct a follow-up study to assess "the behaviors of graduates of the . . . course who are currently teaching, to assess the extent to which their present attitudes have remained consistent with earlier findings."

Moore, A. (1990). Khasru's English lesson: Ethnocentricity and response to student writing. *Quarterly of the National Writing Project and the Center for the Study of Writing, 12*(1), 1-3, 25-27.

This article relates the unfortunate experiences of a student who "has given up because his story has been appropriated by his teacher, because it is no longer his."

NCSS Position Statement and Guidelines: Curriculum guidelines for multicultural education. (1992). *Social Education, 56*, 274-294.

This is the work of the Task Force on Ethnic Studies Curriculum Guidelines of the National Council for the Social Studies and a 1991 revision of the 1976 guidelines. It is divided into three parts: A Rationale for Ethnic Pluralism and Multicultural Education, Curriculum Guidelines for Multicultural Education, and The Multicultural Education Program Evaluation Checklist. There are 23 guidelines (for example, Guideline 17.0 is, "The multicultural curriculum should help students to view and interpret events, situations, and conflict from diverse ethnic and cultural perspectives and points of view").

Okawa, G. Y., Fox, T., Chang, L. J. Y., Windsor, S. R., Chavez, Jr., F. B., & Hayes, L. (1991). Multi-cultural voices: Peer tutoring and critical reflection in the Writing Center. *The Writing Center Journal, 12*(1), 11-33.

Program coordinators and peer tutors from the University of Washington's Educational Opportunity Program Writing Center and California State University, Chico's Writing Center discuss their experiences. Those centers look upon each person's culture as "a valuable asset instead of a hindrance." That "other styles of writing exist and are just as valid" as one's own is asserted. Anyone connected with a writing center will want to read this article.

Takaki, R. (1991). The value of multiculturalism. *Liberal Education, 77*(3), 9-10.

The author has taught a course at the University of California-Berkeley called Racial Inequality in America: A Comparative Historical Perspective. He believes that "the need to open the American mind to greater cultural diversity will not go away . . . and [that] it offers colleges and universities a timely and exciting opportunity to revitalize the social sciences and humanities, giving both a new sense of purpose and a more inclusive definition of knowledge."

JOURNAL ARTICLES — Special Classroom Subject Areas

Anderson, S. E. (1990). Worldmath curriculum: Fighting Eurocentrism in mathematics. *Journal of Negro Education, 59*, 348-359.

Anderson, Director of the Curriculum and Pedagogy Collaborative at the Eugene Lang College of the New School for Social Research, explains the approaches and structures he uses in his mathematics classes. The first two sessions are "lecture-discussions on the historical, cultural, and sociopolitical implications of mathematics." He believes that his students have "a more positive, self-assured attitude about themselves successfully doing mathematics." He calls for "planting the seeds for more holistic, in-tune-with-nature, popular and egalitarian forms of learning." This is an article many have been looking for.

Christodoulou, C. (1991). Racism—A challenge to social work education and practice: The British experience. *Journal of Multicultural Social Work, 1*(2), 99-106.

Possibly American social work educators face the same problems and challenges as British social work educators. We are reminded that social work of old "concentrated on individuals, in isolation from their environment." That social work education needs to stress adapting practice to meet the needs of clients from diverse backgrounds is asserted.

Gentry, C. (1991). Multi-cultural psychology: Training a new generation of professionals. *Winds of Change, 6*(4), 146-149.

The value of all campuses of the California School of Professional Psychology having proficiency or emphasis training in Multicultural Education, Research and Intervention Training (MERIT), Cultural Psychology, Multicultural Community Clinical Psychology, and Ethnocultural Mental Health is explained. One of the provosts believes that "[t]he focus on multicultural issues is . . . a mandate to all psychologists."

Hart, L. M. (1991). Aesthetic pluralism and multicultural art education. *Studies in Art Education: A Journal of Issues and Research, 32*, 145-159.

A contention of this author is that we must "free . . . ourselves from the grip of a single aesthetic system." Challenges to the criteria that typify Western aesthetics are discussed. Kumaoni women's ritual art is used to show that the underlying tenets of Western aesthetics do not apply to the art of every culture. We are asked to go down the road to aesthetic pluralism.

Heard, D. (1990). How do teachers identify multicultural and cross-cultural phenomena in and out of arts classrooms? *Educational Review, 42*, 303-318.

This is a classic example of qualitative research. Much is asked of teachers by this author: that they accommodate not just "individual learning styles, but cultural learning behaviors too," that they "perceive cultural differences as not just equally valid, but as ways in which successful learning occurs, and that they "change their pre-classroom planning and interactive strategies for greater multicultural teaching effectiveness."

Jay, G. S. (1991). The end of 'American' literature: Toward a multicultural practice. *College English, 53*, 264-281.

Jay's lead-off sentence indicates clearly his position: "It is time to stop teaching 'American' literature." A revisionist and a deconstructionist, he wants to get rid of "idealist paradigm[s]." Strongly criticizing an "Americanist pedagogy," he calls for a "multicultural reconception of 'Writing in the United States.'" He declares that "[t]eachers have the responsibility to empower previously marginalized texts and readers."

Martindale, C. (1991). Infusing cultural diversity into communication courses. *Educator, 45*(4), 34-38.

This very practical article focuses on "techniques and topics" that can be used to bring information about ethnic and racial minorities" into the various courses of a journalism program. The "sensitizing process" that students will have to undergo is described. Addresses of organizations of minority journalists are given.

Mullen, E. J. (1992). Cultural diversity and the foreign language program: Foreign language departments and the new multiculturalism. *ADFL Bulletin, 23*(2), 29-33.

Mullen suggests that foreign language programs, while sometimes not part of the multicultural discussion, have an important role to play in that discussion. He explains why courses like Afro-Hispanic Literature and Studies in Puerto Rican and Chicano Literature are "doubling enriching." He supports the calls for "a reconnection of literature with its social context." This is a publication of the Association of Departments of Foreign Languages.

Opalko, J. (1991). Cross-cultural physics. *Physics Teacher, 29*, 155-158.

The author explains how she taught physics with her "student's culture in mind" while on a Peace Corps assignment at a high school in Niger, West Africa. The center of gravity, for example, is different for an African carrying something on his or her head than it is for an American carrying something at his or her side.

Organization of American Historians. (1991). OAH Statement on Multicultural History Education . *OAH Magazine of History, 6*, 61.

The text of a statement formulated and endorsed by the Executive Board of the Organization of American Historians is given. Part of that statement is: "Students should . . . understand that history is not limited to the study of dominant political, social, and economic elites. It also encompasses the individual and collective quests of ordinary people for a meaningful place for themselves in their families, in their communities, and in the larger world."

PCBEE Statement No. 50: This We Believe About Valuing Cultural Diversity in Business Education (1991). *Business Education Forum, 46*(1), 21-22.

Twelve "shoulds" related to multicultural education for business educators are given by the Policies Commission for Business and Economic Education of the National Business Education Association.

Prevots, N. (1991). The role of dance in multicultural education. *The Journal of Physical Education, Recreation and Dance, 62*(2), 34-35, 48.

Prevots discusses the value of a course she created, Dance and Society. In the course films and videos were supplemented with live presentations. Many communities were studied.

Schwartz, P. (1991). Multicultural dance education in today's curriculum. *The Journal of Physical Education, Recreation and Dance, 62*(2), 45-48.

Dancers are probably ahead of some in our society: "[They] intuitively accepted that what is now called 'multiculturalism' was an important aspect of their art, that their language, the language of movement, was enriched by knowledge of other movement languages, that there is intrinsic value in the dance of other peoples." It is pointed out that those "dances . . . do not merely entertain by nature of their 'otherness' but provide a means of understanding difference."

Sue, D. W., Arredondo, P., & McDavis, R. J. (1992). Multicultural counseling competencies and standards: A call to the profession. *Journal of Counseling and Development, 70*, 477-486.

The text of a document approved in April 1991 by the Association for Multicultural Counseling and Development outlining the need and rationale for a multicultural perspective in counseling is reprinted in its entirety. A conceptual framework is outlined. A focus is upon beliefs and attitudes, knowledge, and skills.

Wardle, B. L. (1990). Native American symbolism in the classroom. *Art Education, 43*(5), 12-24.

The author asserts that it is time to include art from other cultures, such as African, Japanese, Pre-Columbian, Native American, and Black American, "as a regular part of the curriculum for art education." She focuses on Native American art. She assures any doubters that "[e]ach of the four disciplines, aesthetics, art criticism, art history, and art production, is involved when exploring art works from a culture such as Native American."

Zaslavsky, C. (1991). World cultures in the mathematics class. *For the Learning of Mathematics, 11*(2), 32-36.

How "multicultural, interdisciplinary perspectives [may be incorporated] into the mathematics curriculum" is explained. The focus is upon elementary students. It can be done!

Zimmerman, E. (1990). Questions about multiculture and art education: or, 'I'll never forget the day M'Blawi stumbled on the work of the Post-Impressionists.' *Art Education, 43*(6), 8-24.

The views of cultural assimilationists and cultural pluralists are compared and contrasted. Reform efforts in art education are discussed. While not the strongest proponent of multicultural art education who ever lived, the author does believe that "it is possible for teachers to help students develop a penetrating look at relationships among art of some selected non-Western cultures, art of their own sub-cultures, and art of the 'mainstream' Anglo-European world." The author also asserts that culturally pluralistic art education can only be achieved if art teachers "[are] supported by local, state, national and community resources."

JOURNAL SPECIAL ISSUES

Auletta, G. S., & Jones, T. (Eds.). (1990). The inclusive university: Multicultural perspectives in higher education [Special issue]. *American Behavioral Scientist, 34*(2).

There are three sections to this book: Redefining the University, Its Cultures, and Its Research Methods; The Inclusive University: Making Cultural Diversity Happen; and Dialect University: How to Communicate and Share Knowledge in the Multicultural University. Among the articles are these: "Promoting Multicultural Dissertation Research in a Eurocentric University," "Mentoring and Cultural Diversity in Academic Settings," and "Public Speaking Instruction and Cultural Bias: The Future of the Basic Course."

Carroll, T. G., & Schensul, J. J. (Eds.). (1990). Cultural diversity and American education: Visions of the future [Special issue]. *Education and Urban Society, 22*(4).

This issue consists of eight essays, some of which are: "Cross-Cultural Literacy: An Anthropological Approach to Dealing with Diversity," "Organizing Cultural Diversity Through the Arts," "The Challenge of Diversity: Anthropological Perspectives on University Culture," and "Cultural Policy and Educational Change in the 1990s."

Casmir, F. L., & Ratliffe, S. (Eds.). (1991). Managing multicultural communication education [Special issue]. *Communication Education, 40*(3).

The usefulness of this issue extends further than communication educators. Articles include "Communication Curricula in the Multicultural University," "Building Shared Meaning: Implications of a Relational Approach to Empathy for Teaching Intercultural Communication," "Managing Multiracial Institutions: Goals and Approaches for Race-Relations Training," "Taming the Beast: Designing a Course in Intercultural Education," and "Teaching Aids for Multicultural Education."

Pederson, P. B. (Ed.). (1991). Multiculturalism as a fourth force in counseling [Special issue]. *Journal of Counseling and Development, 70*(1).

Over thirty articles are featured in this issue, which is divided into four sections: A Conceptual Framework, Education and Training, Research Opportunities, and Direct Service Delivery. This is probably a classic—and as good as or better than a book! Produced and published under the auspices of the American Association for Counseling and Development.

BOOKS

Adams, J. Q., Niss, J. F., & Suarez, C. (Eds.). (1991). *Multicultural education: Strategies for implementation in colleges and universities.* Vol. 1. Macomb, IL: Western Illinois University.

Educators from across the country (especially Illinois) who have been involved in various aspects of multicultural education are the contributors to this work. Their essays are grouped in three categories: Instructional Strategies for Diverse Student Populations, Curriculum Issues in Multicultural Education, and Creating the Climate for Change. Two of the appendices relate to multicultural curriculum and instructional initiatives undertaken by Illinois colleges and universities. (Also has subtitle, A Rationale for Development and Implementation.)

Adams, J. Q., & Welsch, J. R. (Eds.). (1992). *Multicultural education: Strategies for implementation in colleges and universities.* Vol. 2. Macomb, IL: Western Illinois University.

A companion to and continuation of volume 1, issued one year earlier; educators actively involved in multicultural activities at colleges and universities "offer suggestions, strategies, insights, and information" which may be used, adapted, and/or modified by educators about to embark upon multicultural journeys.

The American tapestry: Educating a nation: A guide to infusing multiculturalism into American education (1991). Alexandria, VA: National Association of State Boards of Education.

The nine recommendations of the NASBE (National Association of State Boards of Education) Study Group on Multicultural Education are presented and expanded upon: three relate to state board leadership, three to teacher training and staff development, and three to curriculum and school environment. How the recommendations can become realities is explained.

Border, L. L. B., & Chism, N. V. N. (Eds.). (1992). *Teaching for diversity*. San Francisco: Jossey-Bass.

This is number 49 in the acclaimed series, New Directions for Teaching and Learning. Chapter titles include: "Cultural Inclusion in the American College Classroom," "Acknowledging the Learning Styles of Diverse Student Populations: Implications for Instructional Design," "Stirring It Up: The Inclusive Classroom," "Ensuring Equitable Participation in College Classes," "Creating Multicultural Classrooms: An Experience-Derived Faculty Development Program," and "Improving the Climate: Eight Universities Meet the Challenges of Diversity."

Buchen, I. H. (1991). *Cultural diversity manual*. Abington, PA: Pennsylvania State University, Ogontz.

A "sampler" by the chief academic officer of a college, this manual was designed to "form a basis for thinking through to one's own position" and to provide a look at "some of the major programs and activities others have tried with considerable success." Chapter 5 is devoted to "Faculty and Cultural Diversity Curricula;" Chapter 6 to "Professional Staff and Student Programs and Services."

Cheatham, H. E. and Associates. (1991). Cultural pluralism on campus. Alexandria, VA: American College Personnel Association.

There are three parts to this book: Resolving Inequality, Developmental Needs, and Funding and Evaluating Cultural Pluralism Programming. Especially useful chapters are "Integrating Diversity into Traditional Resident Assistant Courses," "Planning Programs for Cultural Pluralism: A Primer," "Planning for Cultural Diversity: A Case Study," and "Evaluating University Programmng for Ethnic Minority Students."

Cushner, K., McClelland, A., & Safford, P. (1992). *Human diversity in education: An integrative approach*. New York: McGraw-Hill.

This is an "activist" work: transformation of pedagogy, the curriculum, and school culture are all called for. Intercultural interaction and communication across cultures are analyzed. The cultural context of achievement is presented. The distinction between cultural and political communities is discussed. Truly provides a comprehensive overview.

Darder, A. (1991). *Culture and power in the classroom: A critical foundation for bicultural education*. New York: Bergin and Garvey.

The author is a "follower" of Paulo Freire and Henry Giroux and incorporates much of their philosophy. "Bicultural" is used to connote "an enculturation process that is distinct from that of monocultural Anglo-American students." The best chapters may be the last two, "Creating the Conditions for Cultural Democracy in the Classroom" and "Informing Practice: The Pacific Oaks College Bicultural Development Program."

Garcia, R. L. (1991). *Teaching in a pluralistic society: Concepts, models, strategies* (2nd ed.). New York: Harper Collins.

This work is divided into two parts: Concepts; and Models and Strategies. How the models and strategies can actually be applied is described. Best "reads" are the latter chapters, which range from "Ethnocentrisms: Causes, Consequences, Prescriptions" and "Cultural Education: Concepts and Methods" to "Classroom Management and Human Rights Strategies" and "A Synthesis of Pluralistic Teaching."

Grant, C. A. (Ed.). (1992). *Research and multicultural education: From the margins to the mainstream.* London: Falmer Press.

There are three main parts to this work: The Marginalization of Multicultural Discourse; Conducting Multicultural Education Research; and The Special Impacts of Multiculturalism in Education." Practicing educators will be especially interested in chapters 7 and 9, "Manifestation of Inequality: Overcoming Resistance in a Multicultural Foundations Course" and "Culturally Relevant Teaching: The Key to Making Multicultural Education Work."

Kavangh, K. H., & Kennedy, P. H. (1992). *Promoting cultural diversity: Strategies for health care professionals.* Newbury Park, CA: Sage.

This is a creative book, full of activities, case studies, and collages. Cases include "A Practice Situation Involving Race" and "A Practice Situation Involving Ethnicity." The book was written to help these particular professionals "recognize human differences, confront their own biases, identify their own deficits, and foster the development of awareness, sensitivity, knowledge, and skills required to provide affirmation of the diversity they encounter in their practice." It should, to say the least, help improve "bedside manners."

Kutz, E., & Roskelly, H. (1991). *Transforming practice in the English classroom.* Portsmouth, NH: Boynton/Cook Publishers, Heinemann Educational Books.

Not every book has a foreword by Paulo Freire; this one does. Chapter 4, "Cultural Literacy and Multicultural Education," provides the best overview. The authors debate E. D. Hirsch, author of *Cultural Literacy: What Every American Needs to Know*. The authors assert that cultural literacy is not just "old knowledge" but that it is "reseeing old knowledge" and "sharing knowledge" as well.

Lynch, J. (1992). *Education for citizenship in a multicultural society.* London: Cassell.

A concise work, whose chapters are: "Rationale for a New Paradigm of Citizenship," "Reflecting and Planning," "Principles into Policies and Processes," "School and Classroom Practice," and "Assessing and Evaluating." Cognitive, affective, and connotative objectives are focused upon; systemic, institutional, and individual levels are dealt with.

New York (State). Social Studies Review and Development Committee. *One nation, many peoples: A declaration of cultural interdependence: The Report of the New York State Social Studies Review and Development Committee* (1991). Albany, NY: New York State Education Department.

This is the report that caused such a stir. The Executive Summary is masterfully done. Interrelated concerns of the committee are presented; recommendations are stated. Findings which should be addressed when revising social studies syllabi and developing new social studies materials are given.

Nieto, S. (1992). *Affirming diversity: The sociopolitical context of multicultural education.* New York: Longman.

Case studies accompany many of the chapters and enhance the book. Chapters are divided into two parts: Developing a Conceptual Framework: Multicultural Education in a Sociopolitical Context and Implications of Diversity for Teaching and Learning in a Multicultural Society. The author minces no words, as a chapter subheading, Multicultural Education is Antiracist Education, makes clear. This is a very comprehensive and thorough work.

Ross-Gordon, J. M., Martin, G., & Briscoe, D. B. (Eds.). (1990). *Serving culturally diverse populations.* San Francisco: Jossey-Bass.

This is number 48 in the series, New Directions for Adult and Continuing Education. Effective programs are described. Most relevant to colleges and universities is chapter 3, "Education, Democracy, and Cultural Pluralism: Continuing Higher Education in An Age of Diversity.

Sleeter, Christine E. (Ed.). (1991). *Empowerment through multicultural education.* Albany, NY: State University of New York Press.

This is already becoming a much-cited work. It features 16 essays, one of which is written by James Banks: "A Curriculum for Empowerment, Action, and Change." Two of the essays are devoted to teacher education, for it is asserted that it is teachers who will have "the power to empower."

Spector, R. E. (1991). *Cultural diversity in health and illness* (3rd ed.). Norwalk, CT: Appleton and Lange.

"How well do we know one another?," asks the author, a nurse and nursing educator. "There is much to be learned," she declares. The book was written "to open the door to the immense diversity that exists within . . . North American societies, to demonstrate various methods one can use to open one's mind to the beliefs of others, to describe some of those beliefs, and to refer to some of the available resources." Chapters range from "Healing—Magico-Religious Traditions" to "The Use of *Parteras* in the Rio Grande Valley, Texas."

MULTICULTURAL EDUCATION: VOICES OF THE NINETIES--A SELECTIVE ANNOTATED BIBLIOGRAPHY OF JOURNAL ARTICLES, SPECIAL JOURNAL ISSUES, AND BOOKS

Articles that provide an overview of multicultural education or relate to multicultural education in a general sense follow a section on discipline-specific, topic-specific work.

JOURNAL ARTICLES -- Discipline-specific and Topic-specific

AGRICULTURE

Zilbert, E. E., Dodson, D., & Sarrabia, R. (1993). Addressing cultural diversity in the agriculture classroom. *The Agricultural Education Magazine, 65*(8), 15-16.

Practical tips are offered by this group of Californians, a college professor, a high school agriculture and language development specialist, and an evaluation coordinator at a university Migrant Education Program. It is suggested that the "organization of the agriculture classroom with its focus on demonstrations and practical applications allows students to demonstrate competency in a manner that is not language dependent." Teaching techniques associated with Stephen Krashen and James Cummins are explained.

ANTHROPOLOGY

Feldman, K. D. (1992). Multicultural education and anthropology: 'The Rise of Civilization' as a foundation course. *Human Organization, 51,* 185-186.

Anthropology 250, The Rise of Civilization, required of all College of Arts and Sciences graduates at the University of Alaska, Anchorage, is described as a multicultural education course. The author observes that "[a]nthropology has been a multicultural discipline since its inception, even though it was founded on Western ethnocentric assumptions."

ART

Chanda, J. (1992). Alternative concepts and terminologies for teaching African art. *Art Education, 45*(1), 56-61.

The author explains why "primitive," "fetish," "idol," and "tribal" are, as regards African art, pejorative terms. That "traditional" and "classical" are the most appropriate terms to use to describe African art is made clear.

Hicks, L. E. (1990). A feminist analysis of empowerment and community in art education. *Studies in Art Education, 32,* 36-46.

An academic piece, the bottom lines of which are that there must be an "education to diversity and difference," an "education to context," and an "education to a community of difference." The author criticizes some of the contentions of famed art education theorist Elliot Eisner.

BUSINESS

Johnson, R. B., & O'Mara, J. (1992). Shedding new light on diversity training. *Training and Development, 46*(5), 44-48, 50-52.

Business, management, and "organization" instructors will find this article to be useful. One of the authors serves as Corporate Resources Diversity Planning Coordinator at Pacific Gas and Electric Company in San Francisco. How that large public utility, with 27,000 employees, trained and certified about 100 employees as diversity awareness trainers is explained. Behaviors selected to measure the effectiveness of the trainers are specified. Tips for creating external/internal diversity awareness training teams are given.

Mobley, M., & Payne, T. (1992). Backlash!: The challenge to diversity training. *Training and Development, 46*(12), 45-52.

Those interested in what is happening in the world of business will find this article of interest. The authors favor a broad definition of diversity. How to avoid and prevent backlash is discussed. Why diversity programs need not come out of human resources development or training departments is explained.

COMPOSITION

Erickson, J. J. (1993). Multicultural education comes to Lake Wobegon. *Quarterly of the National Writing Project and the Center for the Study of Writing and Literacy, 15*(1), 14-15.

The author, a high school English teacher in Minnesota, came to realize that "multicultural education is [not] simply finding the right literature to use in the classroom." He discovered that he had to first help his Scandinavian-connected students understand--find--their own "cultural identity," which was done through oral history projects, reader-response journals, and memoir-writing. That "the sameness and whiteness of the Wobegonian world is being cracked by [many] literature[s]" is not objected to by the author.

Farr, M. (1993). Essayist literacy and other verbal communication performances. *Written Communication, 10*, 4-38.

Problems with essayist literacy, the formal way of writing and communication taught in colleges and universities, are pointed out. The author contends that "[s]tudents whose 'ways of speaking' may differ significantly from the ways of essayist literacy are not taught effectively by instructors who do not understand and appreciate the sociolinguistic repertoire they have brought to the classroom with them." Verbal performance theory and styles of verbal performance, particularly *mexicano* verbal performance are focused upon. It is suggested that a variety of discourse styles needs to be appreciated.

Spear, S., and others. (1990). Multicultural literacy: A context for composition. *Teaching English in the Two-Year College, 17*, 247-252.

The English 101/World Civilizations pilot program at Washington State University (a NEH grant awardee) is described. It takes "Hirsch's concept of cultural literacy one step further to multicultural literacy." Students "reach beyond themselves to gather ideas from [diverse] areas."

CONTINUING EDUCATION

Wagner, J. P., & Grosse, C. U. (1993). The synergy of continuing education, multiculturalism, and distance learning. *Journal of Continuing Higher Education, 41*(1), 39-45.

How the Division of Continuing Education and the College of Education at Florida International University cooperated with the Florida Department of Education, the Dade County Public Schools, and the Center for Applied Linguistics to implement the 1990 Conent Decree which mandated statewide training for kindergarten through adult teachers in English to 'speakers of Other Languages is explained. The program presents a model to train teachers in multicultural education.

COUNSELING

Niles, F. S. (1993). Issues in multicultural counselor education. *Journal of Multicultural Counseling and Development, 21*, 14-21.

The author is at an Australian university, but the issues discussed have universal applicability. Focus is upon definition of a cross-cultural encounter, cultural awareness in counseling, categorization as a tool in counselor education, dangers of stereotyping, and dealing with bias.

Pate, R. H., Jr., & Bondi, A. M. (1992). Religious beliefs and practice: An integral aspect of multicultural awareness. *Counselor Education and Supervision, 32*, 108-115.

The importance of religious beliefs in counseling is discussed. The authors believe that religion is part of the definition of "culture." Specific suggestions for counselor education programs relative to clients' religious perspectives and backgrounds are given. Standards or lack of standards of accrediting bodies are referred to.

Valencia, A. A. (1992). Multicultural education: Contemporary perspectives and orientations for teachers and counselors. *Journal of Multicultural Counseling and Development, 20*, 132-142.

Multicultural concerns that the author believes merit clarification and should be part of professional education courses are discussed. The elements that most come together to "create a multicultural learning environment" are presented. Many aspects of multicultural education are paid attention.

Yu, A., & Gregg, C. H. (1993). Asians in groups: More than a matter of cultural awareness. *The Journal for Specialists in Group Work, 19*, 86-93.

What counselors need to know about their Asian clients in order to better meet those clients' needs is discussed. Values and beliefs held by Asians and group counseling with Asian clients are looked at.

EDUCATION

Polites, G. R. (1993). Developing a multicultural mind-set. *Equity and Choice, 9*(2), 54-58.

The graduate course, Contemporary World Events and Cultures: Implications for American Public Education, offered at the College of Education at the University of Massachusetts, Lowell is described. The focus was not on "holiday and country-of-the-month lessons," but on behaviors, perceptions, and perspectives.

FORESTRY

Rytel, C. (1993). Incorporating our nation's diversity: A strategy to achieve full multicultural participation. *Journal of Forestry, 91*(1), 16-19.

The small number of people of color in the Society of American Foresters and the U. S. Department of Agriculture Forest Service is lamented. The author describes a multicultural organization. She says that managerially and organizationally "multiculturism is a largely untried concept and insists it is a mistake "to equate multiculturalism with anarchy."

GEOGRAPHY

Henderson, M. L. (1992). Cultural diversity in geography curriculum: The geography of American Indians. *Journal of Geography, 91*, 113-118.

Particulars of an undergraduate course, The Geography of American Indians in the U. S. and Canada, offered at the University of Minnesota, Duluth, are given. The course was "designed to address spatial and ecological conditions of modern American Indians" and focused on "how and where culture space is created and maintained."

HEALTH EDUCATION

Ghazizadeh, M. (1992). Islamic health sciences: A model for health education and promotion. *Journal of Health Education, 23*, 227-231.

The author asserts that "Islamic health sciences have provided Muslims with a wellness curriculum for many centuries" and that that curriculum is relevant to "non-Muslim" health education--and wellness--programs. A very general overview of that curriculum is provided.

Pahnos, M. L. (1992). The continuing challenge of multicultural health education. *Journal of School Health, 62*, 24-26.

The author's main point of emphasis is that "ethnic nuances [must be considered] in developing research, planning, and implementing health promotion and education strategies." Solutions to the problem of teachers not being trained to teach diverse populations are given.

HISTORY

Korbin, D. (1992). It's my country too: A proposal for a student historian's history of the United States. *Teachers College Record, 94*, 329-342.

A public high school teacher describes how he helped his students expand their historical horizons by utilizing primary documents in class. He agrees with those who contend that blacks, Muslims, Jews, Hispanics, and gays are poorly represented in textbooks. His aim was not to turn our mere "consumers of history."

Srole, C. (1990). Intersections and differences: Integration of women in the United States Survey Course, Part I. *History Teacher, 23*, 263-274.

The author contends that "the separateness of women's and men's experiences" as well as the coming together of those experiences needs to be emphasized in textbooks and in lectures. Examples are chosen from the Salem witchcraft trials, the American Revolution, other wars, industrial capitalism, and the abolition movement. How movements are "gendered" and how "literature on women has broadened" various areas of historical investigation is explained.

INSTRUCTIONAL DESIGN

McAlpine, L. (1992). Cross-cultural instructional design: Using the cultural expert to formatively evaluate process and product. *Educational and Training Technology International, 29*, 310-315.

The author draws upon her experience working with aboriginal people in northern Canada. She delineates the responsibilities and roles of the cultural expert. Involvement of this expert throughout the design process is described. The complexities of cross-cultural work require that cultural experts be utilized.

LANGUAGES

Temu, M. L. N. (1992). African American students' self-awareness through Kiswahili language. *Journal of Black Studies, 22*, 532-545.

The benefits of formally allowing students to study Kiswahili, an African language, are explained. The author believes that "the search for self-awareness and the curiosity about African culture and heritage, especially by African Americans, continues."

LEARNING STYLES

Dunn, R. (1993). Learning styles of the multiculturally diverse. *Emergency Librarian, 20*(4), 24-32.

Research findings relative to the learning styles of students (especially those in elementary and secondary schools) with different cultural backgrounds are presented; an overview of previous research is given. The author, widely published in the area of learning styles, asserts that students "*cannot* achieve when they are taught through strategies disparate with *how* they learn."

LITERATURE

Brown, J. L. (1991). Teaching the expanding canon: A socio-cultural approach to Hispanic literature by women. *Hispania, 74*, 1133-1137.

The author presents her method for implementing a socio-cultural approach to the study of Hispanic women writers. Specific works and titles are referred to. "Cultural differences [which] must be understood in order to situate fiction by women in an accurate contextual frame" are delineated.

Brucha, J. (1991). Four directions: Some thoughts on teaching Native American literature. *Studies in American Indian Literatures, 3*(2), 2-7.

The author, an established writer of Abenaki heritage, provides suggestions for teaching Native American literature and culture. He believes that "Native American literature . . . is more than just an extra area, more than just a little diversity for the curriculum."

Carey-Webb, A. (1993). Shakespeare for the 1990s: A multicultural *Tempest*. *English Journal, 82*(4), 30-35.

That *The Tempest* lends itself well to multicultural teaching is made clear; focus is upon multicultural points, emphases, and themes in the play. A two-page annotated listing of "Works to Pair with *The Tempest*" is invaluable (among the titles are Behn's *Oroonoki*, Achebe's *Things Fall Apart*, Wideman's *Philadelphia Fire*, and Dorris' *Morning Girl*).

D'Souza, D. (1991). Multiculturalism 100: Great books of the non-Western world. *Policy Review, 56*, 22-30.

Although a critic of most multicultural endeavors in the United States, D'Souza does bring our attention to some fine "multicultural" texts--some classics from the world's body of literature.

MASS COMMUNICATION

Cohen, J., Lombard, M., & Pierson, R. M. (1992). Developing a multicultural mass communication course. *Journalism Educator, 47*(2), 3-12.

How a five-unit undergraduate course, Mass Communication and Society, at Stanford University underwent "multicultural and gender" reform is explained. Successes and mistakes made during the course reformation are highlighted. The value of writing-across-the-curriculum and of class research is demonstrated.

MATHEMATICS

Taylor, L., and others. (1991). American Indians, mathematical attitudes, and the *Standards*. *Arithmetic Teacher, 38*(6), 14-21.

How to incorporate an American Indian component into a mathematics classroom is described. That that component will meet the National Council of Teachers of Mathematics' *Curriculum and Evaluation Standards for School Mathematics* is made clear. Mathematical exercises involving tesselations and Pascal's triangle are described. Among the references is *Multicultural Posters and Materials*.

MULTIDISCIPLINARY

King, E. W. (1992). Using museums for more effective teaching of ethnic relations. *Teaching Sociology, 20*, 114-120.

The author describes travel seminars offered at the School of Education at the University of Denver designed to increase educators' pluralistic/ethnic/multicultural sensitivities. Field trips to multicultural settings--in cities across the U. S. and in British Columbia--are described.

MUSIC

Mitchell, B. (1992). Jazz: A multicultural phenomenon. *The Clearing House, 65*, 236-238.

Useful reading for public school music teachers-to-be and higher education music educators. The author believes that listening to and studying jazz will enable children to "acquire healthy multicultural values."

PSYCHOLOGY

DeFour, D. C., & Paludi, M. A. (1991). Integrating scholarship on ethnicity into the psychology of women course. *Teaching of Psychology, 18*, 85-90.

That two-thirds of the textbooks on the psychology of women rarely contain references to African American, Asian, Native American, and Hispanic women is lamented. How a psychology of women course can be transformed to include *all* women is explained; pedagogical techniques are described.

RELIGION

Ng, D. (1992). Impelled toward multicultural religious education. *Religious Education, 87*, 192-202.

The author, a professor at a theological seminary, discusses how religious communities, institutions, and places of worship are paying attention to multicultural issues, concerns, and matters. He explains that there are "'new' ways to interpret tradition, texts, and contexts." Biblical, historical and other justifications for multicultural emphases are given.

SCIENCE

Atwater, M. M. (1993). Multicultural science education. *The Science Teacher, 60*(3), 32-37.

The author contends that "science teachers who are willing to take a multicultural approach provide opportunities for their students to learn that many cultures have made contributions to the discipline called science." Teaching strategies that should be used by multicultural science teachers are explained.

Deloria, V., Jr. (1992). Ethnoscience and Indian realities. *Winds of Change, 7*(3), 12-18.

The acclaimed author, a Standing Rock Sioux, compares and contrasts Western science and tribal knowledge, thought, ways, and insight. He asks why "we think that western science is the criterion of truth and accuracy." He asserts that in an "epistemological sense there is no question that the tribal method of gathering information is more sophisticated and certainly more comprehensive than Western science."

Deloria, V., Jr. (1992). Relativity, relatedness and reality. *Winds of Change, 7*(4), 34-40.

An informative and enlightening article by this well-known author and professor. A way of "scientific" thinking besides that of the West is pointed out and discussed. The "reality" of tribal peoples is juxtaposed with the "reality" of Western scientists. The essay is a tribute to another way of knowing, another way of thinking.

BEST COPY AVAILABLE

Haukoos, G., & LeBeau, D. (1992). Inservice activity that emphasizes the importance of the culture in teaching school science. *Journal of American Indian Education, 32*(1), 1-11.

Elementary and secondary teachers participated in a workshop where they came up with more effective ways to teach science to American Indian children. Attention to cultural matters was emphasized. Strategy items such as this were devised: "Literature of science-related events in the culture (e.g., star stories) is used for its scientific value." That science can be made relevant to all cultures is made clear.

Selin, H. (1993). Science across cultures. *The Science Teacher, 60*(3), 38-44.

The author's point of view is that Western science is not "the only true scientific enterprise." Her focus is upon African and Native American cultures, highlighting their scientific contributions. One hundred of the 800 titles included in the author's book, *Science Across Cultures*, accompany this article.

SOCIAL STUDIES

Singer, A. (1992). Multiculturalism and democracy: The promise of multicultural education. *Social Education, 56*, 83-85.

The author, a high school social studies teacher, identifies and explores six ideas that he believes are most important and useful for developing meaningful multicultural high school social studies curricula. A part of one idea is that the "curricula must examine the contradictions that have always existed between the promise of 'America' and the reality of life in the United States.

SOCIAL WORK

Chau, K. L. (1992). Educating for effective group work practice in multicultural environments of the 1990s. *Journal of Multicultural Social Work, 1*(4), 1-15.

A Model of Culture-Competent Group Practice, which involves psychosocial adaptation, ethnic conscienization, interethnic integration, and ethnic rights advocacy, is presented by a professor of social work. Appropriate and effective instructional approaches for the teaching of culture competent group work are given. Educational outcomes are looked at carefully.

STUDENT AFFAIRS

Manning, K., & Coleman-Boatwright, P. (1991). Student affairs initiatives toward a multicultural university. *Journal of College Student Development, 32*, 367-374.

A formal Cultural Environment Transitions Model, that can assist whole institutions to define and work toward the goals of multiculturalism, is presented. Warnings are given ("efforts, dramatic change, and compromises" are required). The inevitability of conflict is stressed. The specific roles that student affairs educators can play in helping their institutions achieve meaningful multiculturalism are expanded upon.

TEACHER EDUCATION

Bruning, M. J. (1992). VIS: Technology for multicultural teacher education. *TechTrends, 37*(1), 13-14.

Bruning explains how the Video Information Systems (VIS), a fiber-optics network connecting campus classrooms at Ball State University to the VIS center in the central library, enabled students in a second-year elementary education class to be more sensitive to cultural differences.

Nel, J. (1992). The empowerment of minority students: Implications of Cummins' Model for teacher education. *Action in Teacher Education, 14*(3), 38-45.

Teaching multicultural education to preservice teachers is focused upon. How the curriculum and institutional methodology of a multicultural course was modified to encourage growth in cultural sensitivity is explained. James Cummins' framework for intervention to help minority students succeed is described.

THEATER

Bedard, R. L. (1992). The think tank on multi-cultural theatre literacy. *Youth Theatre Journal, 7*(1), 20-22.

Results of discussions by the International Center for the Study of Theatre Education, a project of the American Alliance for Theatre and Education are given, including "necessary elements of a culturally sensitive theatre curriculum." That "culturally diverse classes--the norm in contemporary schools--cannot be served well with theatre curricula focusing on a canon of works that represents a narrow monolithic cultural tradition" is asserted and made clear.

WOMEN'S STUDIES

Guy-Sheftall, B. (1992). Black Women's Studies: The interface of Women's Studies and Black Studies. *Phylon*, *49*, 33-41.

Concern is expressed that the history, experiences, and cultures of black women are not adequately dealt with in colleges and universities. Problems which exist in formulating a conceptual framework for Black Women's Studies are discussed. Failings of the past are pointed out. It is suggested that Black Studies and Women's Studies need to be reconceptualized.

Kaplan, A. (1992). The same and the different: Pluralism and the theory of women's studies. *Educational Theory*, *42*, 299-313.

The author's thesis is "that the great power of Women's Studies lies in its capacity to break down the artificial barriers that so often constrain academic subjects, creating the grounds for a new conversation that liberates and humanizes the participating voices and positions. The method of philosophic pluralism enables us to explore and take advantage of this great power by suggesting that Women's Studies is . . . a *theme* that cuts across, connects, and reconstructs *all* subjects."

Kessler-Harris, A. (1992). The view from women's studies. *Signs: Journal of Women in Culture and Society*, *17*, 794-805.

Problems facing Women's Studies programs on university campuses are described and analyzed. Women's Studies is aligned with Multicultural Studies because "the traditional disciplinary frameworks and emphases on 'Western civilization' are inadequate to illuminate the historical and contemporary positions of women in society." Suggestions for optimum operation of Women's Studies programs are given.

GENERAL/OVERVIEW

Banks, J. A. (1991). Multicultural literacy and curricular reform. *Educational Horizons*, *69*, 135-140.

Organizations which resist multicultural curricular reform are pointed out. Fault is found with Hirsch's *Cultural Literacy: What Every American Needs to Know*. "Multicultural literacy" is contrasted with the literacy described in Hirsch's work. That students must come to realize "knowledge reflects the social, political, and economic context in which it is created" is asserted. Why students should investigate "the knowledge construction process" is explained.

French, P. L. (1992). The mediating potential of multiculturalism. *Liberal Education*, *78*(2), 36-40.

The author asserts that "[m]ulticulturalism is the amalgam of both cognitive and affective learning, and academic communities tend to use far too narrow a disciplinary range to promote [it]." He is certain that the "capstone of any collegiate program in multicultural awareness should incorporate themes on tolerance, conflict resolution, uses of emotion, consensus building, stress reduction, and negotiating the nuances of culture."

McDonald, J. M., & Fairfax, J. L. (1993). Meeting the needs of a multicultural society--implications for professional preparation programs. *The Journal of Physical Education, Recreation and Dance*, *64*(3), 77-80.

Twenty recommendations for meeting multicultural student needs are given. It is suggested that multiculturalism "be viewed as a means of empowerment, promoting self-help and social responsibility." The aggressive and innovative roles that faculty and administrators must assume in order to get rid of the barriers facing ethnic minorities are laid out.

Ramirez, B. C. (1992). Can we all get along? Examining our capacity for diversity. *Educational Record*, *73*(4), 42-46.

Steps that need to be taken to develop "our national capacity for diversity" are described. We are reminded "we have no models for creating nationhood from the complex configuration of race and culture that will define our population in the next several decades."

Vann, K. R., & Kunjufu, J. (1993). The importance of an Afrocentric, multicultural curriculum. *Phi Delta Kappan*, *74*, 490-491.

Concern is expressed that African American and other students are taught from a "Eurocentric frame of reference." An Afrocentric, multicultural curriculum, it is felt, will increase the confidence and self-esteem of "left out" students.

Wagner, A. (1992). Teaching in a multicultural environment. *The OECD Observer, 178*, 29-31.

That multicultural education is a worldwide concern is apparent from the information presented.

Ware, R. B. (1993). Rafting with Hegel on the Rio Grande: Politics, education, and ethnic diversity. *Review of Higher Education, 16*, 199-227.

Focus is upon California and Texas, "societies in transition from one form of cultural alignment to another." Ware looks at the American Cultures program at the University of California, Berkeley, a program which "sidesteps confrontation with the traditional curriculum and avoids an ideological focus." An intellectually enlightening essay with useful historical perspectives.

JOURNAL THEME ISSUES

Anderson, W. M. (Ed.). (1992). Theme issue with title Multicultural music education. *Music Educators Journal, 78*(9).

Articles range from "Celebrating the American Music Mosaic" and "World Music in the Instrumental Program" to "Explore the World in Song" and "Cultural Consciousness in Teaching General Music." The focus is elementary and secondary teachers and elementary and secondary teachers-to-be.

Clemons, M. J. (Ed.). (1992). Theme issue with title Facing the challenges of diversity. *C:JET (Communication: Journalism Education Today), 26*(1).

Tips and techniques are suggested for high school journalism teachers and advisors; much is applicable also to college and university situations.

Ellis, U. (Ed.). (1992). Theme issue with title The diversity of our community's education: Whose job is it? *Community Education Journal, 19*(4).

Seven articles are featured, including "Towards an Understanding and Implementation of Culturally Diverse Learning Styles," "Cultural Diversity Versus Cultural Assimilation," and "Strategies for Incorporating Cultural Pluralism into Teaching from An Instructional Design Perspective."

Galagan, P. A. (Ed.). (1993). Theme issue with title Workforce diversity. *Training and Development, 47*(4).

Business and management instructors will find the practical articles in this issue useful.

Garvey, D. (Ed.). (1992). Theme issue with title Multicultural issues. *The Journal of Experiential Education, 15*(3).

All the pieces here are practical, instead of classic research studies; three focus upon Native Americans. Of most use to elementary and secondary teachers.

Gordon, E. W. (Ed.). (1992). Theme issue with title Africentrism and multiculturalism: Conflict or consonance? *The Journal of Negro Education, 61*(3).

Four articles focus upon "Theoretical Foundations," eight upon "Revisiting the Curriculum and Instructional Practices." Included in the latter group are "Liberating Consequences of Literacy: A Case of Culturally Relevant Instruction for African American Students" and "Behavioral Style, Culture, and Teaching and Learning." Some very prominent authors are represented.

Hsu, R. (Ed.). (1990). Theme issue with title Culture/politics in the writing classroom. *The Writing Instructor, 10*(1).

Of special interest here will be "Writing in a Multilingual/Multicultural Context," "Exploring the Dynamics of Cross-Cultural Collaborations in Writing Classrooms," and "Returning Power: Native American Classroom (Dis)comfort and Effective Communication."

Obiakor, F. E., Patton, J. M., & Ford, B. A. (Eds.). (1992). Theme issue with title Issues in the education of African-American youth in special education settings. *Exceptional Children, 59*(2).

Nine research articles are featured, including "Embracing New Special Education Strategies for African-American Students," "Culturally Sensitive Instructional Practices for African-American Learners with Disabilities," "The Use of Selected Theatre Rehearsal Techniques Activities with African-American Adolescents Labeled 'Behavior Disordered,'" and "Self-Concept of African-American Students: An Operational Model for Special Education."

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BOOKS

Adler, S. (1993). *Multicultural communication skills in the classroom*. Boston: Allyn and Bacon.

This book was written "to enhance the interface among classroom teachers, speech-language specialists . . ., and special education professionals who interact with linguistically diverse speakers--the nonnative . . . and nonstandard-English speaking children in the classroom." One chapter focuses on bidialectism, another on the African American linguistic system and the mountain (Appalachian) linguistic system. Legal, assessment, and management issues are looked at.

Ascher, M. (1991). *Ethnomathematics: A multicultural view of mathematical ideas*. Pacific Grove, CA: Brooks/Cole.

A close look is provided at "the mathematical ideas of people who have been generally excluded from discussions of mathematics." The mathematical contributions of "indigenous peoples" and "traditional peoples" are highlighted.

Bull, B. L., Fruehling, R. T., & Chattergy, V. (1993). *The ethics of multicultural and bilingual education*. New York, NY: Teachers College Press.

A discussion of "The Nature and Complexity of Issues in Multicultural and Bilingual Education" is followed by chapter presentations on liberal, democratic, and communitarian perspectives and theories. The adequacy of each of those theories as regards matters of multiculturalism is determined. The last chapter, "Cases for Reflection and Discussion," helps the reader better grasp particular multicultural problems and dilemmas.

Butler, J. E., & Walter, J. C. (Eds.). (1991). *Transforming the curriculum: Ethnic Studies and Women's Studies*. Albany, NY: State University of New York Press.

There are four parts to this work; Part II, The Cutting Edge of the Liberal Arts: Some Essentials in Pedagogy and Theory Building, will be of special interest. Among the essays are "Transforming the Curriculum: Teaching About Women of Color," "Gender and the Transformation of a Survey Course in Afro-American History," "Towards an Epistemology of Ethnic Studies: African-American Studies and Chicano Studies Contributions," and "The Politics of Jewish Invisibility in Women's Studies."

Diaz, C. (Ed.). (1992). *Multicultural education for the 21st century*. Washington, DC: National Education Association of the United States.

Professors of education, elementary education, educational psychology, and curriculum and instruction are the contributors to this work. Chapters focus on matters such as "Effective Teaching Practices for Multicultural Classrooms," "Evaluation Practices for the Multicultural Classroom," "Learning Styles: Implications for Teachers," and "We Speak in Many Tongues: Language Diversity and Multicultural Education."

Fyfe, A., & Figueroa, P. (Eds.). (1993). *Education for cultural diversity: The challenge for a new era*. London; New York: Routledge.

British perspectives do not diminish the usefulness of this work (The U. S.'s James Banks does contribute one chapter). Part 2, The Whole Curriculum, will be of special interest: chapters focus upon specific parts of the curriculum--arts, drama, mathematics, science, literatures, history, geography, language, and religion.

Hilgers, T., Wunsch, M., & Chattergy, V. (Eds.). (1992). *Academic literacies in multicultural higher education: Selected essays*. Manoa, HI: Center for Studies of Multicultural Higher Education, University of Hawaii at Manoa.

Topics include gender reflection in writing, underprepared college writers, antihomophobic pedagogy, multicultural textbooks, writing and drawing across the curriculum, tutorial groups, and interdisciplinary team teaching. Background essays, research essays, and opinion essays make up the mix.

Martindale, C. (Ed.). (1993). *Pluralizing journalism education: A multicultural handbook*. Westport, CT: Greenwood.

Twenty-four essays comprise this book. Topics include "The African American Heritage in Journalism," "The Latino Press in American Journalism History," "Asian Americans in the Journalism Curriculum," "Native Americans in Journalism and Mass Communication Education," "Including Information About Women," "Mass Communication and Ethnic Minority Groups: An Overview Course," and "Selecting Bias-Free Textbooks for Journalism Courses."

Sawchuck, M. T. (Ed.). (1993). *Infusing multicultural perspectives across the curriculum*. Los Angeles, CA: Prism Publishing of Mount St. Mary's College.

The book includes a description of how "The IMPAC Project: An Infustion Model for Curriculum Revision" developed and was carried out at Mount St. Mary's College in Los Angeles. Syllabi from many departments at the college are featured: all incorporate diverse cultural perspectives. Course descriptions, objectives, assignments, topics of study, activities, and essay topics are often given.

Thomson, B. J. (1993). *Words can hurt you: Beginning a program of anti-bias education*. Menlo Park, CA: Addison-Wesley.

Elementary education educators could bring this book to the attention of teachers-to-be. Four of the chapters are "Activities Focusing on Same and Different," "Activities Relating to Cultural Awareness and Ethnocentricity," "Activities Building Disability Awareness," and "Activities Challenging Prejudice, Stereotypes, and Discrimination."

EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC) DOCUMENTS

General/Overview

Dual, P. A. (1992). *Diversity in higher education: Challenges and opportunities for the next decade*. Speech delivered at the American Educational Association (San Francisco, CA, April 20-22, 1992). ED 345 658

Klug, B. J., & others. (1992). *From awareness to application: Creating multicultural reform despite 'political correctness.' A case study*. ED 342 765

Obiakor, F. E. (1992). *Multiculturalism in higher education: A myth or reality?* Paper presented at the Multicultural Fair (Chattanooga, TN, February 6, 1992). ED 343 511

Vincent, N. C. (1992). *The philosophy and politics of multicultural education and anti-racist education: An analysis of current literature*. Paper presented at the Annual Meeting of the National Association for Multicultural Education (Orlando, FL, February 1992). ED 346 022

DISCIPLINE-SPECIFIC, TOPIC-SPECIFIC

Afrocentrism

Ratteray, J. D. (1990). *Center shift: An African-centered approach for the multicultural curriculum*. Washington, DC: Institute for Independent Education, Inc. ED 320 983

Art

Dufrene, P. (1990). *Exploring Native American symbolism*. Workshop presented at the Convention for the National Art Education Association (30th, Kansas City, MO, April 5-9, 1990). ED 334 124

Dufrene, P. (1991). *Resistance to multicultural art education; Strategies for multicultural faculty working in predominantly white teacher education programs*. ED 347 113

Business

Jaffe, A., & Graves, W. (1991). *Promoting intercultural literacy in colleges of business*. Paper presented at the Annual Eastern Michigan University Conference on Languages and Communication for World Business and the Professions (10th, Ypsilanti, MI, April 3-5, 1991). ED 346 762

Career Counseling

Kerka, S. (1992). *Multicultural career education and development*. ERIC Digest no. 123. Columbus, OH: ERIC Clearinghouse on Adult, Career, and Vocational Education. ED 347 402

Composition

Herndon, K. M., & Kumar, P. (1992). *Reconsidering the melting pot: Fostering multicultural awareness through introductory composition and literature courses*. Paper presented at the Annual Meeting of the Conference on College Composition and Communication (43rd, Cincinnati, OH, March 19-21, 1992). ED 349 561

Randic, J. (1992). *The role of Native American traditions in the college composition classroom.* Paper presented at the Annual Meeting of the Conference on College Composition and Communication (43rd, Cincinnati, OH, March 19-21, 1992). ED 351 691

Swilky, J. (1992). *Resisting difference: Student response in a multicultural writing classroom.* Paper presented at the Annual Meeting of the Conference on College Composition and Communication (43rd, Cincinnati, OH, March 19-21, 1992). ED 345 229

Counseling

Chandler, C. K. (1991). *Multicultural counseling instruction: A suggested curriculum guide.* Paper presented at the Annual Meeting of the Texas Association for Counseling and Development (35th, Dallas, TX, October 3-5, 1991). ED 346 368

Gonzalez, G. M. (Ed.) and others. (1993). *Challenges of cultural and racial diversity to counseling: Volume 2. Latin America and the United States, Mexico City Conference Proceedings* (June 1990). ED 348 640

Intercultural Communication

Bideshi, D., & Wiseman, R. L. (1992). *The Partners Program: The effects of a cultural sensitivity experience on attitudes toward others.* Paper presented at the Annual Meeting of the Western Speech Communication Association (Bosie, ID, February 1992). ED 346 522

Ostermeier, T. H. (1992). *An experiential approach to an upper division course in intercultural communication.* Paper presented at the Annual Meeting of the Central States Communication Association (Cleveland, OH, April 9-12, 1992). ED 345 308

Ostermeier, T. H. (1992). *The intercultural interview: An experience in intercultural listening.* Paper presented at the Annual Meeting of the International Learning Association (13th, Seattle, WA, March 4-8, 1992). ED 345 309

Literature

Cyrus, S. A., & Legge, J. M. (1991). *Afro-Hispanic literature: Cultural and literary enrichment for the foreign language classroom.* ED 348 856

Gardner, S. (1991). *One's peers or 'the people'? Audience(s) in multi-cultural teaching.* An earlier version of this paper was presented at the Annual Conference of the Society for the Study of Multi-Ethnic Literature of the United States (5th, Minneapolis, MN, April 13-15, 1991). ED 338 466

Kirkland, N.C. (1992). *British literature: Increasing relevancy for high school seniors through multicultural augmentation.* ED 345 298

Mass Media

Ballinger, J. R., & King, P. (1992). *Alternative media use and support for multicultural education.* Paper presented at the Annual Meeting of the Association for Education in Journalism and Mass Communication (75th, Montreal, Quebec, Canada, August 5-8, 1992). ED 349 604

Psychology

Goldstein, S. B. (1992). *Curriculum integration and cross-cultural psychology.* Paper presented at the Annual Conference on Undergraduate Teaching of Psychology (6th, Ellenville, NY, March 18-20, 1992) ED 350 061

Mohatt, G. V. (1991). *Healing and spirituality: Implications for the training and practice of psychologists.* Paper presented at the Annual Conference of the American Psychological Association (San Francisco, CA, August 16-20, 1991). ED 343 739

Teacher Education

Clarken, R. H., & Hirst, L. A. (1992). *Enhancing multicultural education in teacher preparation programs.* Paper presented at the Annual Meeting of the American Association of Colleges for Teacher Education (San Antonio, TX, February 25-28, 1992). ED 346 073

Clarken, R. H., & Hirst, L. A. (1992). *Multicultural and global perspectives in teacher education.* Paper presented at the Annual meeting of the Association of Teacher Educators (72nd, Orlando, FL, February 15-19, 1992). ED 347 128

Ladson-Billings, G. (1991). *When difference means disaster: Reflections on a teacher education strategy for countering student resistance to diversity.* Paper presented at the Annual Meeting of the American Educational Research Association (Chicago, IL, April 3-7, 1991). ED 333 002

Lewis, C. H. (1990). *Developing an inclusive curriculum: A curriculum guide for multicultural education.* ED 326 089

Shulman, J. (1992). *Tender feelings, hidden thoughts: Confronting bias, innocence, and racism through case discussions.* San Francisco, CA: Far West Laboratory for Educational Research and Development. ED 349 306

Sparks, W. G., & Verner, M. E. (1993). *Intervention strategies in multicultural education: A Comparison of pre-service models.* ED 354 234

Sudzina, M. R. (1993). *Dealing with diversity issues in the classroom: A case study approach.* Paper presented at the Annual Meeting of the Association of Teacher Educators (73rd, Los Angeles, CA, February 13-17, 1993). ED 354 233

Vold, E. B. (Ed.). (1992). *Multicultural education in early childhood classrooms. NEA early childhood education series.* Washington, DC: National Education Association. ED 345 865

Wahlstrom, M. A., & Clarken, R. H. (1992). *Preparing teachers for education that is multicultural and global.* Paper presented at the Annual Meeting of the American Educational Research Association (San Francisco, CA, April 20-25, 1992). ED 346 033

Yepes-Baraya, M. (1992). *Developing multicultural curricula for teacher education: A case study from SUNY College at Fredonia.* Paper presented at the conference Multicultural Education: Program and Strategies for Action (Springfield, IL, April 1-3, 1991). ED 334 303

Writing Across the Curriculum

Kessen, J., & White, M. A. (1991). *Writing across the curriculum. 'Wanted: Guidelines for teaching writing in non-writing courses,' and 'WAC--An answer to multicultural diversity.'* Papers presented at the Annual Meeting of the Conference on College Composition and Communication (43rd, Cincinnati, OH, March 19-21, 1992) and the Annual Minority Student Today Conference (San Antonio, TX, October, 1991). ED 348 693

FILMS AND VIDEOS FOR THE MULTICULTURAL CLASSROOM

by
Janice R. Welsch

The following list of films and videos is meant to suggest the rich array of multicultural audio-visual resources available to educators interested in incorporating such material into their classes. The films present a wide spectrum of diversity issues and can complement exploration of these issues in various disciplines. The list is suggestive. That it includes only a fraction of the media available may be frustrating, but as a sampling of work done and an indication of the wealth of resources accessible to multicultural educators, I hope it stimulates interest and enthusiasm, prompts increased use of appropriate media, and initiates additional searches for more such work.

Entries include the name of the director, the year of production, the title, format (16 mm or 1/2 inch VHS), rental price, length, color (versus black and white) and source. Many of the films and tapes are available for purchase as well as rental and at times prices can be negotiated, though given the difficulty independent film and video makers have in funding their projects, we and they have to balance questions of budgets and production costs with those of effectiveness and the desire to have the works widely seen and discussed. Prices are subject to change and are included to provide readers with approximate costs. Co-sponsoring screenings for use in several classes should be considered to maximize the benefit of a rental.

A distributor's guide is included to facilitate access not only to the films and videos mentioned, but also to other multicultural as well as cross-cultural media. You may want to contact the distributors to request their catalogs since most of them specialize in independently produced films and videos that reflect multicultural perspectives.

The categories I've used for this guide are somewhat arbitrary so I urge you to go beyond a single subject when looking for specific films or videos. Many of the works could fit into several categories; this is especially apparent when you notice gender has not been given a separate focus. Films and tapes by and about women are very much a part of the guide and appear in each of the categories. Additionally, under the heading "Multiple Focus Media,"I've placed works addressing issues that transcend particular groups or involve several groups.

I have relied heavily on catalog blurbs and the comments of reviewers and critics when annotating even those works I have seen, focusing primarily on content descriptions but also commenting at times on the media techniques used. An element of chance is inevitable when renting a film or video one hasn't seen, however, since each of us perceives and responds differently to what we see and hear.

Previewing a work before screening it for a class is essential if we are to incorporate it appropriately and effectively given our particular needs and context. How we introduce and discuss it can often determine its value. Rarely does a film or tape do all we want it to do just as we want it done, but almost any work can be used effectively if we analyze the assumptions underlying it as well as its overt content.

The focus of this resource guide is almost exclusively short independently produced films and videos but feature fiction films and network sponsored documentaries should not be overlooked when considering media for multicultural education. If you have found specific works particularly relevant and useful when discussing diversity issues, whether those works are experimental, documentary, or fictional, commercial or independent, do let me know. The information could be included in a film and video resource guide update. Send your suggestions to Janice Welsch, Department of English and Journalism, Western Illinois University, Macomb, IL 61455.

AFRICAN AMERICAN

Banks, P., Zack, S., & Annerino, M. (1991). *Black face . . . Old van.* [Video]. 11 min. b/w. Grand Rapids: Pearl Banks.

A mother's recollections of childhood visits to the doctor, conveyed in voice-over narration, provide a compelling and revealing accompaniment to the challenge posed when she must venture into a white neighborhood to fill a prescription. Viewed with fear and suspicion or rendered invisible, the simple task of purchasing medicine, becomes an act of courage and concern. The film succinctly and effectively provides the basis for a discussion of the myriad ways racism pervades life in the U. S.

Blackwood, M., & Sankofa. (1989). *Perfect Image.* [Film $75/Video $65]. 30 min. c. New York: Third World Newsreel.

Perfect Image takes satiric aim at ideals of beauty. This docudrama features two black actresses, one light and one dark, who use "a lot of makeup" to draw attention to women's obsession with beauty, acceptance, and the "perfect image."

Bridglal, S. (1989). *Identifiable qualities: Toni Morrison.* [Video $75)] 30 min. c. New York: Women Make Movies.

This filmed interview with novelist Toni Morrison conveys the novelist's powerful vision and extraordinary talent for storytelling. She speaks of personal experience as the source for her strong African American women characters, of the events that led to her becoming a writer, and of the place of African American writers within the literary world.

Bullard, L., & Johnson, C. (1979). *A dream is what you wake up from.* [Film $100/Video $75]. 50 min. c. New York: Third World Newsreel.

This comparison of two African American couples, one living in the suburbs, the other in the inner city, examines the particular pressures of each environment on family relationships. Using dramatic scenes, interviews, and the observation of various forums for dialogue, including both women's and men's discussion groups, the filmmakers contrast the difficulties associated with buying into the "American Dream" and those identified with an economically strapped inner city.

Burnett, C. (1978). *Killer of sheep.* [Film $225]. 87 min. b/w. New York: Third World Newsreel.

In this fictional feature, Burnett portrays the life of Stan, a young African American employed in a Los Angeles slaughterhouse. The grimness of his workplace environment invades every aspect of his life. A vital but bittersweet depiction of working-class realities, *Killer of Sheep* offers viewers a story of individual hardship that reflects a more far-reaching social phenomenon. Through physical details, well chosen vignettes, and a multifaceted musictrack, the film captures a mood that reflects a harsh reality.

Chenzira, A. (1985). *Hair piece: A film for nappy headed people.* [Film $40/Video $30]. 10 min. c. New York: Third World Newsreel/Women Make Movies.

In a clever animated critique of the impossible ideal of beauty posed by society's fascination with long, flowing hair, Chenzira reinforces a self image for African American women that acknowledges the joys of "nappyheadedness." Along the way she gives a quick and comical review of relaxers, gels, and curlers before arriving at the beauty of Afros and cornrows.

Cokes, A. (1991). *Fade to Black.* [Video $60]. 30 min. c. New York: Third World Newsreel.

Cokes explores the stereotyping of African Americans in mainstream film as a metaphor for the way dominant ideology colonizes contemporary issues of race, representation, and revolution.

Dash, J. (1983). *Illusions.* [Film $75/Video $65]. 34 min. b/w. New York: Third World Newsreel/Women Make Movies.

A drama set in 1942 Hollywood, this film explores multiple illusions surrounding personal identity as well as motion pictures. Mignon Dupree, an African American studio executive who is perceived as white by her associates, is led to reconsider her identity and her position through an encounter with Ester Jeeter, an African American hired to dub the singing voice of a white actress. Though working with a limited budget, Dash is able to imaginatively pose a number of issues related to the position of African Americans: wartime service and achievement vs. peacetime job discrimination; competence recognized or unrecognized depending on the perception of one's roots and identity; and the cost of acknowledging either.

Davis, Z. I. (1991) . *A powerful thang* [Film $130/Video $130]. 51 min. c. New York: Women Make Movies.

Animation and African-Haitian dance enliven this drama about African-identified Yasmine Allen, a writer and single mother, and saxaphonist Craig Watkins, the Big Lug, as they move toward a relationship of intimacy and commitment. Humor and a self-reflexive nod to the realities of independent filmmaking keep the tone of this film light as Davis explores male-female relationships in terms of friendship and sexuality.

Greaves, W. (1990). *Ida B. Wells: A passion for justice.* [Film $60/Video $60]. 53 min. c & b/w. New York: William Greaves Productions.

During her lifetime, Ida B. Wells was equal in stature to such well-known African American leaders as Booker T. Washington and W. E. B. DuBois. A journalist, activist, suffragist, and anti-lynching crusader of the post-Reconstructionist period, Wells proved herself to be one of the earliest heroes of civil rights movement. Interviews with historians, sociologists, and writers as well as photographs, paintings, and excerpts from Wells' memoir are interwoven to give a rich and illuminating individual portrait—one that can stimulate discussion of racism and sexism, women's rights, freedom of the press, and activism.

Gunn, B. (1970). *Ganja and Hess.* [Film $200/Video $75]. 110 min. c. New York: Third World Newsreel.

An African American cinema classic, this feature fiction film explores conflicts between Christian beliefs and African spirituality as well as concepts about men, Blackness, and sanity and survival. It does so through a traditional film genre, the vampire film. The pragmatic Ganja enters the complex obsessive world of the wealthy and reclusive Hess and discovers his curse, a curse from which Hess cannot extricate himself but which she, despite her roles as Hess's enemy and lover, escapes.

Jackson, M. (1985). *The maids!* [Video $60] 28 min. c. New York: Women Make Movies.

Jackson documents the history of domestic work in the U. S. since slavery and explores the ambivalence African American women have felt towards it. Regarded as demeaning and involving long hours, work defined as menial, and low pay, it was for decades one of few occupations open to African American women. Recently, white-owned, entrepreneurial maid services are redefining the work—and employing European Americans. The paradox of this development parallels similar redefinitions and reconfigurations within a workforce that is becoming increasingly diverse.

Lewis, I., & Solomon, F. (1990). *I is a long-memoried woman.* [Video $90]. 50 min. c. New York: Women Make Movies.

Produced by a women's collective and combining monologue, dance, and song, this extraordinary video chronicles the history of slavery through the eyes of Caribbean women and illuminates Black diasporic culture and heritage. Based on the poems of Guyanese British writer Grace Nichols, the dramatization conveys a young African woman's quest for survival as she moves from the abusive conditions of a sugar plantation through acts of defiance and rebellion to freedom.

Parmai, P. (1991). *A place of rage* [Film $130/Video $90]. 52 min. c. New York: Women Make Movies.

Scholar Angela Davis, poet June Jordan, and novelist Alice Walker, all activists in the civil rights, Black power, and feminist movements, evaluate the contributions of women like Rosa Parks and Fannie Lou Hamer to U. S. society. Interviews, archival footage, poetry, and music are interwoven in this analysis of racism, imperialism, liberation struggles, homophobia, and feminism.

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Parkerson, M., & Camp, J. (1983). *Gotta make this journey: Sweet Honey in the Rock.* [Video $75]. 58 min. c. New York: Women Make Movies.

The vibrance and energy of this video parallels that of the African American a capella singing group it documents. Sweet Honey in the Rock, founded by MacArthur grant recipient Bernice Reagon, sings "to end the oppression of Black people world wide" and embraces musical styles from blues to calypso and concerns from feminism to ecology, peace, and justice. Combining shots of the group in performance with portraits of the individual members and commentary by Angela Davis, Holly Near, and Alice Walker, this tape reflects Sweet Honey's exuberance and commitment.

Riggs, M. (1991). *Color adjustment.* [Video $95]. 87 mn. c & b/w. San Francisco: Resolution Inc./California Newsreel.

This two-part examination of the portrayal of African Americans on prime time television depicts over forty years of race relations in the U. S. Part I, Color Blind TV, covers 1948 to 1968 while Part II, Coloring the Dream, begins with the late 1960s and moves to the present. Riggs intercuts clips from various programs with interviews with actors such as Esther Rolle and Diahann Carroll, producers Norman Lear and David Wolper, and scholars Henry Louis Gates and Alvin Poussaint. The result is a perceptive and comprehensive portrait of African American television images.

Santana, A. (1985). *Voices of the Gods.* [Film $75]. 60 min. c. New York: Third World Newsreel.

A documentary focusing on the religious traditions of Africa as they are practiced in the U. S., this film challenges many of the myths that trivialize those ancient rituals and beliefs. The film includes interviews with priests and priestesses as well as scholars. It not only lets viewers witness an Egungun ancestral communion ceremony, but also explores the concepts behind that and other religious practices and explains the importance of such rituals in maintaining the cultural identity and viability of the worshippers.

Shulman, D. (1985). *Race against prime time.* [Video $75]. 60 min. c. New York: Third World Newsreel/San Francisco: Resolution Inc./California Newsreel.

Todd Gitlin, Director of the Mass Communications Program at the University of California, Berkeley, has described this video as "The most probing look at news coverage I have ever seen on videotape. It is lively, careful and professional in the best sense." Through news footage and interviews with reporters, news directors, and community residents, Shulman shows how the news coverage of the riots following the 1980 acquittal of four Miami police officers charged with the murder of an African American community worker, was constructed . A critical analysis of broadcast journalism, the tape focuses on the news selection process, especially as it affects the coverage of racial conflict and domestic crisis.

ASIAN AMERICAN

Choy, C. (1976). *From spikes to spindles.* [Film $75]. 50 min. c. New York: Third World Newsreel.

Made in 1976, this film still has relevance. An overview of New York's Chinatown, the film portrays a community becoming more fully aware of its identity and of the forces threatening that identity. Moving from early workers who labored on the transcontinental railway to garment factory employees who work in contemporary Manhattan, Choy provides the context out of which the community's growing self-awareness and strength have emerged.

Choy, C., & Moonhunter, C. (1984). *The fall of the I-hotel.* [Film $100/Video $80]. 57 min. c. New York: Third World Newsreel/San Francisco: CrossCurrent Media.

Using newsreel footage, interviews, animation, and poetry, the filmmakers chronicle the events leading up to and culminating in the 1977 confrontation between the Filipinos of San Francisco's Manilatown and real estate interests intent on redeveloping the area. Personal portraits are intercut with Manong cultural history in this award-winning film focusing on racism, urban renewal and housing rights, and the Filipino American community.

Choy, C., & Tajima, R. (1989). *Who killed Vincent Chin?* [Film $200/Video $95]. 82 min. c. New York: Film News Now Foundation.

Choy and Tajima raise questions about the increasing anti-Asian resentment evident in the U. S. by documenting the 1982 beating death of Vincent Chin by two auto workers in Detroit. The subsequent trial, the first federal civil rights trial involving discrimination toward an Asian American, resulted in sentences of three years probation and fines of $3,000 each. Moving beyond the trial, the filmmakers investigate the ensuing movement for justice in the case and depict the consequences for Chin's mother.

Choy, C., & Tajima, R. (1990). *Yellow tale blues: Two American families.* [Video $55]. 30 min. c. New York: Film News Now Foundation.

Clips from Hollywood movies reveal decades of disparaging images of Asians and Asian Americans in this innovative documentary that contrasts the Hollywood images with portraits of the filmmakers own families: The Choys, an immigrant working-class family, and the Tajimas, a fourth-generation middle-class family.

Dong, A. (1983). *Sewing woman.* [Film $40/Video $30]. 14 min. b&w. New York: Third World Newsreel.

Nominated for an Academy Award and honored by top prizes at several film festivals, *Sewing Woman* documents Dong's mother's life as a Chinese immigrant to the U.S. Dong, focusing on his mother's efforts to create a new life after her arrival as a war bride, uses archival footage, home movies, family snapshots, and Zem Ping Dong's own words to portray the strength and spirit of a woman who managed to bring her entire extended family to the U. S. despite tight immigration quotas.

Gee, D. *Slaying the dragon.* [Video $50]. 60 min. c. San Francisco: Cross Current Media.

Slaying the Dragon traces Hollywood's depiction of Asian and Asian American women over the past sixty years. Using film clips as well as interviews with media critics and actresses, the tape shows the continuing dominance of one-dimensional, stereotypical images. Interviews with Asian American women reveal the impact of those images on their lives and on their self-identities.

Krishnan, I. (1990). *Knowing her place.* [Video $75]. 40 min. c. New York: Women Make Movies.

A moving documentary exploration of the cultural schizophrenia experienced by Vasu, an Indian woman whose life reflects the Indian influences of her mother and grandmother as well as those of her New York-based husband and teenage sons. Torn between her traditional upbringing and her own personal and professional aspirations, Vasu mirrors the multifaceted experience of numerous immigrant women. Krishnan fuses photographs, cinema verite sequences, and experimental techniques to convey the dilemmas confronting these women.

Lew, H. (1991). *From mott to mulberry.* [Film $50/Video $40]. 30 min. c. New York: Third World Newsreel.

A recent addition to coming-of-age films, Lew's film presents a humorous and at times poignant story of a first generation Chinese American adolescent who is torn between his mother's desire for him to find "a nice Chinese girl" and his own desire to assimilate.

Light, A., & Saraf, I. (1981). *Mitsuye and Nellie: Asian American poets.* [Film $130/Video $90]. 58 min. c. New York: Women Make Movies.

Mitsuye Yameda and Nellie Wong share insights and poetry in this chronicle of Chinese and Japanese American history. Differences as well as the shared experiences of biculturism and generational tensions surface as the two poets discuss their experiences as Asian Americans and consider "the strengths and tragedies of two Asian American societies."

Organization of Asian Women. (1991). *Tapestry II.* [Video $75]. 60 min. c. New York: Third World Newsreel.

This video clearly and comprehensively outlines the immigration of Asian women to the U. S. and documents the many contributions and sacrifices of Japanese, Chinese, Korean, and Filipino women in U. S. history.

Siegel, T., & Conquergood, D. (1985). *Between two worlds: The Hmong Shaman in America.* [Video $65]. 28 min. c. New York: Third World Newsreel.

Documenting the lifestyles and religious practices of Hmong immigrants in northern Illinois, *Between Two Worlds* gives viewers the opportunity to witness shamanic rituals and ceremonies that help the Hmong retain their cultural identity despite discrimination and efforts to convert them to Christian religions. Among the 60,000 Hmong refugees from mountain villages in northern Laos to settle in the U. S., the families reflect the pressures of straddling two very different worlds.

Soe, V. (1987). *New year.* [Video $50]. 20 min. c & b/w. New York: Women Make Movies.

Like many other video artists confronting racism, Soe uses humor to depict her childhood experiences as a fourth-generation Chinese American. Coloring book characters convey her ambivalence toward her heritage while TV programs show the media images that foster anti-Asian prejudice.

Tajiri, R. (1991). *History and memory: for Akiko and Takashige.* [Video $75]. 32 min. c & b/w. New York: Women Make Movies.

Tajiri explores personal and cultural memory through the juxtaposition of Hollywood images of Japanese Americans and World War II propaganda with stories from her family. She blends interviews, memorabilia, a pilgrimage to the camp where her mother was interned, and the story of her father who had been drafted, into a moving testament of the Japanese American experience and a challenging study of the difficulty of representing the past.

Tom, P. (1989). *Two lies.* [Film $75/Video $75]. 25 min. b/w. New York: Women Make Movies.

Doris Chu, a recently divorced Chinese American, has plastic surgery to change the shape of her eyes and meets with the disapproval of Mei, her teenage daughter. Pointing to the generational differences and identity struggles that define a world of hybrid cultures, *Two Lies* uses a journey to the "Native American" tourist attraction and a desert resort as backdrops for her study.

Minh-Ha, T. T. (1989). *Surname Viet given name Nam.* [Film $225]. 108 min. c. New York: Women Make Movies.

A complex, multilayered and challenging documentary, this film incorporates dance, printed texts, folk poetry, the words and experiences of Vietnamese women in Vietnam (North and South) and the U.S., interviews, and verite footage to interrogate official depictions of Vietnamese culture. Through its theoretical approach and experimental form, the film explores the difficulty of translation and themes of dislocation and exile as it critiques traditional and postwar Vietnamese society and culture.

HISPANICS/LATINAS/LATINOS

Biberman, H. (1954). *Salt of the Earth.* [Film $150]. 94 min. b/w. Chicago: Films, Inc.

Based on an 18-month strike by Mexican American zinc workers and produced by filmmakers blacklisted during the McCarthy era, this film provides an empowering vision of individuals coming together despite initial differences in focus and objectives. Faced with a court injunction prohibiting the miners from picketing, their wives organize and picket in their stead, educating their chauvinistic husbands about the hardships of living without running water and proper sanitation as well as about women's political understanding and strength. Produced on a miniscule budget and under most difficult conditions (including harrassment of the filmmakers during every phase of the production and distribution process), the film is not a technically polished work, but it is an exceptionally insightful one.

Frankenstein, E. (1987). *Miles from the border.* [Film $40/Video $40]. 15 min. c. New York: New Day Films.

Through interviews with Manuela and Ben Aparicio, this film examines the challenges of crossing cultures experienced by Mexican immigrants to this country. By focusing on the Aparicios, both school counselors, the film provides positive models for immigrants who want to claim a place within the multicultural society of the U. S. It also serves as a catalyst for discussion of questions about identity, adaptation, survival, and achievement within the U. S.

Genasci, S., & Valesco, D. (1990). *Troubled harvest.* [Video $50]. 30 min. c. New York: Women Make Movies.

Through interviews with Mexican and Central American women migrant workers who harvest grapes, strawberries, and cherries in California and the Pacific Northwest, Genasci and Valesco analyze environmental and health issues, immigration policies, and child care concerns. Dolores Huerta, cofounder of the United Farm Workers Union is one of the women who address these issues.

Greaves, W. *Voice of LaRaza.* [Film $50]. 40 min. c. New York: William Greaves Productions.

As Anthony Quinn travels the country talking to people in Hispanic communities, he discusses the social and employment problems they face while also reflecting on his own experiences as a young Mexican American growing up in East Los Angeles. Rita Morena also shares her experiences as an Hispanic in the U. S. Produced for the Equal Employment Opportunity Commission, the film's emphasis is on job discrimination.

Lamb, G. (1990). *I was a teenage alien.* [Video $30]. 33 min. c. Inglewood, CA: Gina Lamb.

This tape weaves together the stories of three Latin American teens who entered the U. S. illegally. Using misinterpreted images and misplaced allegories to describe their initial expectations and the reality of their surroundings, the teens, now entering adulthood, see "the American Dream" (mal)functioning in their lives.

Mi Vida: The three worlds of Maria Gutierrez. [Film $90/Video $70]. 28 min. c. Santa Fe: Onewest Media.

Maria Gutierrez, the daughter of Hispanic migrant farmworkers, was at age 14 unable to read Spanish or to read or write English. Four years after she entered school for the first time she won a four-year scholarship to the University of California. Her story is one of hardship and ambition, of parental support and personal motivation and is told through visits with Maria to her grandparent's home in rural Mexico, to the labor camp home of her parents, and to her campus where she reflects on her desire to excel. She becomes a dynamic role model and a source of encouragement not only for Hispanics but also for any young person intent on succeeding despite difficult odds.

Siegal, E. (1978). *Percussions, impressions and reality.* [Film $60/Video $50]. 30 min. c. New York: Third World Newsreel.

Siegal shows how traditional Puerto Rican music is used as a source of resistance against cultural domination and a means by which Puerto Rican culture is at once maintained and transformed. He does so by exploring the evolution and performances of the Lexington Avenue Express, a group that grew out of a workshop sponsored by the Center for Puerto Rican Studies in New York City.

NATIVE AMERICANS

Azzouz, B., Farnum, M., & Kuneki, N. (1989). *. . . And woman wove it in a basket.* [Film $140/Video $140]. 70 min. c. New York: Women Make Movies.

When discussing multicultural studies, the oft-repeated example of an inappropriate course for the category is "Basketweaving in China" (or wherever) but this film suggests the wealth of culture woven into the baskets of a people. An evocative portrait of basketweaver Nettie Jackson Kuneki, *. . . And Women Wove It in a Basket* explores Klickitat river culture within a study of documentary practice and cultural preservation. A unique document woven from personal memory, reflection, and cultural collaboration, the film presents the Klickitat heritage through seasonal activities, Indian tales and legends, and basketweaving while it also questions ethnographic film practices.

Cullingham, J., & Raymond, P. (Producers). (1991). *As long as the rivers flow.* [Video $75]. 59 min. each. c. First Run/Icarus Films.

This series consists of five documentaries about Native Americans in Canada and reflects a long, intense struggle for the recognition of basic human rights and cultural values. Documentary footage, interviews, archival film, and dramatic reenactments are intercut in each film of the series. The films are: L. Todd's *The Learning Path*, a study of Native American education through the memories and insights of Edmonton elders and educators Ann Anderson, Eva Cardinal, and Olive Dickason; H. Brody's *Time Immemorial*, a chronical of the Nisga tribe's struggle for recognition of land rights; B. Richardson's *Flooding Job's Garden*, a study of the impact of the development of hydroelectric power on the James Bay Cree and the Cree's international campaign for responsible development; G. Cardinal's *Tickenagan*, an exploration of the challenges faced by Native child welfare providers as seen through a revolutionary Native-run agency at Sioux Lookout in northwestern Ontario; and D. Poisey & W. Hansen's *Starting Fire with Gunpowder*, the story of the Inuit Broadcasting Corporation as told by Inuk filmmaker Ann Neekitjuk Hanson. The IBC reflects Hansen's realization "that the first thing that happens in a revolution is the take-over of the radio and television stations."

Culp, J. (1989). *Of land and life: People of the Klamath.* [Video $50]. 28 min. c. New York: New Day Films.

This documentary focuses on issues of cultural and religious sovereignty raised when the Karuk Indians go to court over the protection of ceremonial lands. Relying on the Freedom of Religion provision of the U. S. Constitution, the Indians win an initial victory that is later reversed by the Supreme Court. Despite this reversal, the Karuk realize an environmental victory and a greater sense of their own ability to control their lives and preserve their culture.

Culp, J. (1989). *Preserving a way of life: People of the Klamath.* [Video $50]. 28 min. c. New York: New Day Films.

With the aid of rare film footage of early 20th-century Karuk life and the interaction of 76-year-old Karuk Lew Wilder with the younger Leaf Hillman, this tape shows how the artistic heritage of Karuk culture is being shared by one generation with the next. While Hillman learns to make drums and soapstone pipes, he also learns the history and philosophy of his people.

Ferrero, P. (1983). *Hopi: Songs of the fourth world.* [Film $100/Video $100]. 58 min. c. New York: New Day Films. (30 min. version also available $75)

Through her choice of images of Hopi land and life, Ferrero visually affirms the Hopi commitment to a culture in balance with nature, a culture rooted in a deeply spiritual respect for all of life. This relation to nature and other aspects of Hopi life are explored and celebrated with guidance from several Hopi—a farmer, a spiritual leader, a grandmother, a painter, potter, and weaver.

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Hornbein, G., Rasmussen, L., & Stanaway, A. (1989). *The right to be Mohawk.* [Video $50]. 17 min. c. New York: New Day Films.

Conversations with Mohawk leaders and residents of Akwesasne in New York State document not only the Mohawk determination to survive and solidify their nation, but also reveal a belief system and culture that have been powerful influences on other cultures within the U. S. Despite pressure to assimilate, the Mohawks show their commitment to the revitalization of their own culture.

Johnson, S., & Osawa, Y. (Producers). (1988). *In the heart of Big Mountain.* [Video $75 purchase]. 28 min. c. Seattle: Upstream Productions.

One of several tapes about Native Americans produced by Native Americans, this video was first broadcast on the Learning Channel as part of the Spirit of Place series. Through Navajo matriarch Katherine Smith's eyes and words the traumatic consequences of relocation are explored and experienced.

Johnson, S., & Osawa, Y. (Producers). (1976). *Powerless politics.* [Video $55 Purchase]. 28 min. c. Seattle: Upstream Productions.

A penetrating look at the structure of tribal governments, this video shows how they fit into the state and federal systems. It explores the relationships of tribal governments to the Department of Interior and the Bureau of Indian Affairs and examines the consequences of having no political advocate within this system. Specific attention is given to land and water rights and the recent struggles surrounding those rights.

Leppzer, R. (1992). *Columbus didn't discover us.* [Video $45]. 24 min. c. Wendell, MA: Turning Tide Productions.

Filmed at the First Continental Conference of Indigenous Peoples, this tape features songs, dance, and interviews with people from Indian nations of North, South, and Central America. Moving testimony reveals the impact of the Columbus legacy on the lives of indigenous peoples as Native people speak about contemporary struggles over land and human rights, the importance of reviving spiritual traditions, and the need to alert the world to the environmental crises threatening the survival of the planet. The video is available in English and Spanish versions and sale and rental prices differ for institutions and community groups.

McCrea, G., & Rasmussen, L. (1983). *Summer of the Loucheux.* [Film $50/Video $50]. 27 min. c. New York: New Day Films.

Focusing on Alestine Andre and her family, this film provides a rich mosaic of Loucheux life. Structured around the activities of their summer fishing camp, the film depicts Alestine instructing her niece in the Loucheux language and listening to the stories of her 93-year-old grandmother. Through these exchanges issues of cultural tradition, continuity, and change are explored.

Rosen, B., & Zipp, J. (1989). *Sun, moon and feather.* [Film $ 55/Video $55]. 30 min. c. New York: Cinema Guild.

A musical comedy about three sisters growing up in Brooklyn in the 1930s and 1940s, the film presents the customs and traditions of a Native American family. A blend of documentary (including home movies, scenes of family pow wows and traveling medicine shows), musical theatre (reenacting family and tribal stories), and personal memoir (of Lisa, Gloria, and Muriel Miguel and their large extended family), the film shifts between contrasting perspectives while weaving a "collective story" of one family. The Miguel sisters have performed this story professionally as Spiderwoman Theatre.

Schwab, T., & Craton, C. (1990). *Ghost Dance.* [Film $45/Video $45]. 9 min. c. New York: New Day Films/Aberdeen, SD: Unity Productions

Ghost Dance commemorates the 100th anniversary of the December 29th, 1890 Wounded Knee Massacre of 300 Lakota by the U. S. Army. Described as a "wonderful blend of poetry and art and clear vision," the film offers a sensitive portrait and new understanding of a sad, tragic event in U. S. history. The winner of numerous awards, it is an excellent vehicle for study and discussion.

Smith, M. (1990). *Honored by the moon.* [Video $50]. 15 min. c. New York: Women Make Movies.

Smith, a Lakota, provides insight into the traditional mediating roles of gays and lesbians within Native American tribes. She explains how their sexual orientation was viewed as giving them a unique perspective and sensitivity that allowed them to bridge diverse cultural worlds. Smith also examines the issue of homophobia among Native Americans as well as other people, especially since the identification and spread of AIDS. Interviews with activists and personal testimony reflect the painful as well as positive experiences of gay Native Americans.

Smith, M. (1989). *That which is between.* [Video $50]. 8 min. c. New York: Women Make Movies.

Smith describes this short lyrical video as "a collaboration of urban Native and non-Native people from all over the continent: Abenaki, Yupik, Dakota, Lakota, Anishinabe, Maya and more [who] came together to share . . . stories and wisdom about healing, about death, about the future, about how to live." Juxtaposing Native spirituality and the process of living with AIDS day-to-day, the emphasis is on the cyclical nature of the personal, strongly ethical journey involved in living with illness and its connections with political engagement.

PERSONS WITH DISABILITIES

Canadian Broadcasting Corporation (1991). *Mirror, mirror: Facial disfigurement.* [Video $55]. 27 min. c. New York: Filmakers Library.

The focus of this documentary is people of various ages who have facial disfigurements, one of the most psychologically difficult disabilities to deal with. Many of the individuals depicted have broken the cycle of low self-esteem and rejection often associated with disfigurement. Wives and mothers, career people, and outgoing young people show that it is possible not only to come to terms with their appearance, but also to live fully engaged lives.

Ditter, J., & Batterham, K. (1991). *Wheeling free.* [Video $75]. 52 min. c. New York: Filmakers Library.

Jeff Heath has not let paraplegia stop him from traveling to remote regions of the world. *Wheeling Free* takes viewers with him through Central America. Among the sites he visits are crowded Indian markets, the steep pyramids of Mayan ruins, teeming jungles, and breathtaking coral reefs. A journey taken not only to satisfy his curiosity, but also to meet with Latin American activists with disabilities, Heath learns how they are organizing despite civil war and economic uncertainty.

Garcia, W., & Schultz, C. (Producers). (1992). *A day at a time.* [Video $75]. 58 min. c. New York: Filmakers Library.

Filmed over four years, this tape documents an extraordinary family, a family set apart by the fact that two of the four children are severely disabled with cerebral palsy. Despite their being wheelchair bound, they participate in school, community, summer camp, and church activities, thanks particularly to their mother, whose tenacity and charm have assured the children of the educational and medical benefits they need. The film, narrated by Kathleen Turner, can provide insight for all viewers and support for those faced with similar challenges.

Harrison, J., & Rousso, H. (1989). *Positive images: Portraits of women with disabilities.* [Video $75]. 58 min. c. Open captioned. New York: Women Make Movies.

Integrating issues of gender and disability, *Positive Images* focuses on three strong and articulate women and offers role models for women and girls with disabilities. Education, employment and careers, sexuality, family life and parenting, and societal attitudes are among the issues discussed.

Kaufman, N. (1988). *To care.* [Video $50]. 28 min. c. New York: New Day Films.

Focusing on three older adults who have chosen to take care of a disabled spouse or relative at home, *To Care* examines the difficult mix of needs and emotions, frustrations and rewards such a decision entails. The tape offers insight into the interaction between caregivers and persons with disabilities and can help stimulate discussion about the problems and solutions associated with such interaction.

McGee, D. (1992). *Toward intimacy: Women with disabilities.* [Video $75]. 60 min. c. New York: Filmakers Library. With open captions.

Realistic and positive, this depiction of four women with disabilities focuses on the fulfilling relationships they have established. The women talk about their struggle for self-esteem, their search for love, and the challenge of finding sexual expression. Their disabilities include blindness, deafness, cerebral palsy, and a rare bone disease that prevented normal growth. Each has found love and each challenges stereotypical notions about the possibility of intimate relationships for persons with disabilities.

Sheridan, J. (1989). *My left foot.* [Film $ Inquire]. 103 min. c. Chicago: Films Inc.

Daniel Day-Lewis captures the passion, humor, and zest for life of Christy Brown, who triumphed over cerebral palsy as well as poverty and lack of education to become one of Ireland's outstanding literary figures. Based on Brown's autobiography, the film portrays the supportive family in which he grew up. While it is ultimately a life affirming portrait, the film shows the full range of challenges and emotions associated with living with disability.

Sternberg, N. (1990). *One banana, two bananas.* [Video $50]. 32 min. c. New York: New Day Films.

As a record of her mother's battle with multiple sclerosis, Sternberg's video captures the role reversals from parent/child to patient/care-giver that took place in her relationship with her mother when the illness began exacting its toll. Sadness, frustration, denial, humor, tenderness, and grief are part of the family's attempts to cope with the declining health and then the death of one of its members.

THE ELDERLY

Birchum, J., & Breitling, T. (1989). *Wind grass song: The voice of our grandmother.* [Film $60/Video $60]. 20 min. c. New York: Women Make Movies.

Described by one critic as "a beautifully evocative film which reminds me of the strength, beauty and wisdom of older women," this impressionistic film gives us the faces and voices of Oklahoma women between the ages of 85 and 101. The African American, Native American, and European American women present an invaluable perspective on regional culture as they reveal the history and spirit that define them.

Canadian Broadcasting Corporation (1987). *Old like me.* [Film $55/Video $55]. 28 min. c. New York: Filmakers Library.

This film chronicles the experience of Pat Moore, a young reporter, when she disguised herself as a helpless 85-year-old woman and ventured out on the streets in over a hundred cities. Often ignored when she needed assistance, rendered helpless at times by the speed and noise of a youth oriented milieu, even attacked by a group of 13-year-olds, she found how difficult it can be to survive in a world designed for the young and fit.

Gurievitch, G. (1987). *Kicking high in the golden years.* [Film $75/Video $75]. 58 min. c. New York: New Day Films.

Gurievitch addresses the highs and lows associated with the process of aging through depictions of six senior citizens. They share their feelings and attitudes about growing older as they interact with family and friends. Reflecting dignity and purpose, the lives of these seniors present a positive approach to retirement and old age.

BEST COPY AVAILABLE

Jacobs, H. (1987). *Time will tell: Inner city kids rap with elders.* [Film $45/Video $45]. 16 min. c. New York: Filmakers Library.

An exploration of a program that brings inner city kids from New York schools into contact with nursing home residents, this tape shows some of the benefits such interaction generates. The older people respond to the vitality of the young people while the students find acceptance, love, and support.

National Film Board of Canada. (1991). *Age is no barrier.* [Video $55]. 25 min. c. New York: Filmakers Library.

From the opening shot of an elderly woman standing on her head, this documentary celebrates the benefits of an active lifestyle through the depiction of a Canadian-based seniors gymnastics team. Ranging in age from 55 to 77, the women and men represent a variety of lifestyles, experiences, and health constraints. Each team member pursues an individual fitness regime, but twice weekly they meet to coordinate and develop their performance routines. Turning cartwheels, climbing ropes, exercising on parallel bars, they prove that strength and agility can be maintained late in life.

Neild, S. (1990). *Women like us.* [Video 1990]. 49 min. c. New York: Women Make Movies.

Made in England, this documentary sensitively and informatively presents an oral history of 16 lesbians ranging in age from 50 to over 80. The women come from various backgrounds and together explore the experiences of women during WW II, butch/femme roles, the emergence of contemporary feminism, and coming out later in life to husbands and children. A vibrant, groundbreaking work, the tape provides moving portraits of a group rarely seen on film. In a 1991 sequel, *Women Like That*, eight *Women Like Us* participants discuss how their lives have changed since the earlier tape was broadcast in England. Homophobia, familial support, and the lack of housing available to elderly lesbians are among the concerns discussed.

Wiener, B. (1988). *Whisper: The women.* [Video]. 11 min. c. St. Paul, MN: Barbara Wiener, KCTA-TV.

Sensitive portraits of seven senior women who share their stories and reflections, this documentary invites viewers to rethink their ideas about growing older. Focusing on the hands and faces as well as the words of these culturally diverse women, Wiener provides an eloquent testament to their wisdom and beauty .

Wilmont, C., & Sistren Research. (1990). *Miss Amy and Miss May.* [Video $85]. 40 min. c. New York: Women Make Movies.

A docudrama that intercuts contemporary interviews with dramatized scenes, this tape covers the history of women's fight for social justice in Jamaica by chronicling the unlikely friendship of Amy Bailey, daughter of an eminent Black family and leader of the 1930s Jamaican women's movement, and May Farquharson, daughter of a wealthy plantation owner and a leader in the fight for women's reproductive rights and for reforms to benefit the elderly.

GAYS AND LESBIANS

Alter, A. (1989). *No need to repent: The ballad of Rev. Jan Griesinger.* [Film $75/Video $75]. 27 min. c. New York: Women Make Movies.

A woman of courage and vision, Jan Griesinger is an ordained minister, a lesbian, and an active feminist who has been able to integrate her ministry, her politics, and her personal life in a way that has earned her the respect of many people. In this "well-crafted and articulate narrative," Alter presents a portrait not only of a strong individual but of feminism's impact on institutions and lifestyles.

Friedrich, S. (1991). *First comes love.* [Film $60/Video $60]. 22 min. b/w. New York: Women Make Movies.

An experimental, textually multilayered examination of four traditional weddings, Friedrich accompanies her images with an ironic medley of love songs to suggest the emotional ambiguities of a cultural event everyone recognizes but from which many are excluded by virtue of their sexual orientation. Beautifully shot, culturally resonant, and structurally restrained, the film conveys "a very complicated range of emotions with incredible precision."

Heramedia Collective. (1986). *Just because of who we are.* [Video $60]. 28 min. c. New York: Women Make Movies.

A groundbreaking documentary, this video focuses on violence against lesbians. Interviews with many women reveal stories of unprovoked violence, physical and psychological harassment, and attempts at institutional 'cures'." Anti-gay clashes with gay and lesbian activists in various public settings and forums provide a backdrop for the interviews.

Ong, S. (1991). *Because this is about love: A portrait of gay and lesbian marriage.* [Video $55]. 28 min. c. New York: Filmakers Library.

Profiling five lesbian and gay couples from diverse cultural backgrounds, this film portrays in non-threatening terms a revolutionary act that questions a traditional concept of family. Each couple tells the story of how they met, why they decided to marry, and how their family and friends responded. In turn funny, bittersweet, and triumphant, the stories validate the couples' commitment to one another.

Sands, A. (1987). *We are family: Parenting and foster parenting in gay families.* [Video $75]. 57 min. c. New York: Filmakers Library.

Described as "a rich, sensitive portrait of life in homosexual families with parents as committed to their children as any heterosexual parent," *We Are Family* focuses on three families: gay foster parents and their 16-year-old son; lesbian mothers and their adopted 11-year-old son; and a gay father and his two biological daughters. The film emphasizes what these parents have to offer their children and suggests that good parenting is independent of sexual orientation.

Walton, P. (1991). *Gay youth.* [Video $55]. 40 min. c. New York: Filmakers Library.

Designed to break the silence surrounding adolescent homosexuality, this video examines the emotonal strain placed on gay youth by the intense feelngs of isolation created by their sexual orientation and society's response to it. The isolation often leads to drug and alcohol abuse, violence, homelessness, and even suicide. By contrasting the suicide death of 20-year-old Bobby Griffith with the courageous straight-on approach to homophobia adopted by 17-year-old Gina Gutierrez, the tape shows that information, acceptance, and support can make crucial differences in the lives of young people.

Walton, P. (1989). *Out in suburbia: The stories of eleven lesbians.* [Video $55]. 28 min. c. New York: Filmakers Library.

In this stereotype-shattering documentary, eleven lesbians discuss with honesty and candor their lives. They cover a wide range of issues including marriage, motherhood, discrimination, stereotypes, and female roles, in the process showing us that many lesbians have mainstream values and lead conventional lives. Women of color and older women are among those interviewed, as are the sisters and parents of several of the women.

Zeldes, K. (1988). *Lifetime commitment: A portrait of Karen Thompson.* [Video $60]. 30 min. c. New York: Women Make Movies.

This film chronicles the efforts of Karen Thompson to obtain the rights to see and care for her lover, Sharon Kowalski after she was critically injured and disabled in a car accident. Denied these rights by Sharon's parents and the Minnesota courts despite Sharon's and her commitment, Thompson has moved from a closeted lesbian to a leading activist for the rights of lesbian and gay couples and the disabled.

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CLASS/THE POOR/WORK

Antalocy, S. (1985). *Trade secrets: Blue collar women speak out.* [Video $60]. 23 min. c. New York: Women Make Movies.

Four women discuss how their lives changed when they stepped into the traditionally male world of skilled crafts. Ironworker, welder, sprinklefitter, and electrician, these women tell how they overcame physical and personal obstacles to meet the challenges of their trades and enjoy the greater financial power and sense of accomplishment of journeywomen.

Booth, M. (1991). *The double burden.* [Video $75]. 60 min. c. New York: New Day Films.

Three families, each representing three generations of working mothers and each with a different ethnic background—African American, Eastern European, and Hispanic,—tell their stories. Human strength, pride, accomplishment, and sadness are intertwined as the issues of class, ethnicity, and gender are explored through interviews, photographs, and archival film footage.

Davis, D. (1982). *The outskirts of hope.* [Video $75]. 54 min. c. New York: New Day Films.

This PBS documentary explores poverty in America through the stories of six people and their families. Hunger, unemployment, the effectiveness of social services, the demographics of poverty, the history of federal anti-poverty programs and the emotional and psychological impact of poverty are the issues addressed.

Gold, T., & Goldfarb , L. (1984). *From bedside to bargaining table.* [Video $60]. 20 min. c. New York: Women Make Movies.

Nurses present their view of the adverse relationship between quality patient care and the poor working conditions under which much nursing is carried out. The documentary dramatizes the efforts of nurses to organize for better conditions, more equitable salaries, and self respect. Like other media that focus on women's place in the work world, this video links economic issues with issues of quality, the quality of the job experience and its impact on one's self concept.

Hamada, S., & Sinkler, S. (1988). *Inside life outside.* [Video $75]. 57 min. c. New York: New Day Films.

Hamada and Sinkler spent two years familiarizing themselves with the groups of homeless people they depict in this documentary about survival and dignity. Set in a shantytown on New York's Lower East Side, the film portrays the struggles of these homeless people and, in doing so, provides a vehicle for understanding the many dimensions of poverty: psychological, social, and cultural.

Kinsey, P., & Yates, P. (1990). *Takeover: Heroes of the new American depression.* [Film $125/Video $75]. 58 min. c. New York: First Run/Icarus Films.

The focus of this film is the May 1990 takeover of vacant houses by homeless people in Minneapolis, New York, Philadelphia, Tucson, Oakland, Detroit, Los Angeles, and Chicago. The conditions leading up to this action and its effects on the lives of those involved are explored through the stories individuals tell. Twelve crews in the eight cities, professionals as well as the homeless themselves, document the action of people who refuse to remain quiet or disappear. Described as "a stunning, hard-hitting and thought-provoking visual and verbal statement," the film is a skillfully edited collage about the homeless organizing to effect change.

MULTIPLE FOCUS MEDIA

Alvarez, L., & Kolker, A. (1986). *American tongues.* [Video $85]. 56 min. c. New York: New Day Films.

In this documentary profile of the way people across the U. S. talk, we are invited to a full range of accents and dialects as we listen in on conversations and interviews with Boston Brahmins, African American teenagers in Louisiana, New York professionals, an Ohio journalist, and many more individuals whose speech has been shaped by geography, education, and ethnicity. At once humorous and perceptive, the film explores the diversity within our nation from a refreshing perspective.

Bohlen, A., Rafferty, K., & Ridgway, J. (1990). *Blood in the face.* [Film $150]. 75 min. c. New York: First Run/Icarus Films.

Incorporating footage shot at gatherings of U. S. radical right groups including the Ku Klux Klan, Aryan Nation, Posse Comitatus, and the European Alliance, this film presents the views of people whose agenda is racist, anti-Semitic, and extremely nationalistic. *Booklist* noted: "There is no overriding judgmental commentary here, but the production's editing of the gathering's activities and interviews creates a candid, sometimes wry, and cumulatively chilling portrait: Threatened, disenfranchised citizens who boldly speak of sowing the seeds of violence to regain a sense of control and power." As abhorrent as their philosophy is, it is to our advantage to understand it in order to avoid becoming victims or targets.

Cheang, S. L. (1989). *Color schemes.* [Video $50]. 28 min. c. New York: Women Make Movies.

Upbeat and ironic, Cheang's tape was originally conceived as a video installation for washing machines. Through the metaphor of "color wash," she tackles the realities and myths of race assimilation in U. S. society. Challenging stereotypes, twelve writer/performers collaborate on four performance sequences: soak, wash, rinse, and extract. Spinning through the U.S. washload, the performers scheme to claim racial images that remain color vivid.

Chenzira, A. (1986). *Secret sounds screaming: The sexual abuse of children.* [Video $60]. 30 min. c. New York: Women Makes Movies.

In this tape, children and teenagers, parents, social workers and community activists as well as abusers speak out against child abuse. Revealing the dynamics of such abuse within the context of race and class, Chenzira focuses on societal attitudes, legal processes, and the media's promotion of erotic images of children. Powerful and chilling testimony of survivors is intercut with analyses of the problem and of the multileveled action necessary to combat it. Through creative images and dynamic cutting, Chenzira conveys the intensity of the violence inherent in child abuse while suggesting as well possibilities for prevention and for healing.

Choy, C., Long, W., & Siegel, A. (1984). *Mississippi triangle.* [Film $225/Video $150] . 120 min. c. New York: Third World Newsreel. Also 90 min. video version.

Framed against the realities of civil rights issues, labor politics, religion, and class in the Mississippi Delta, this documentary depicts the complex intersecting worlds of Chinese, African Americans, and European Americans in a small isolated community. Three production crews, each paralleling the ethnicity of the group they chronicled, participated in the videotaping. The result is a tapestry of historical and contemporary footage that reflects the daily lives of the Delta residents while raising issues of ethnicity, acculturation, racism, interracial cooperation, and community development.

Hurness, L. (1988). *A family to me.* [Video $50]. 28 min. c. New York: New Day Films.

A Family to Me moves beyond the myth of the traditional family ("Dad works. Mom stays home. There are two children.") to present other positive and realistic family structures and roles. Among the depictions are brothers who discovered new identities as househusbands, an African American single parent with a philosophy of "going it alone," a lesbian couple parenting twin boys, and a divorced Jewish couple who have created a joint custody arrangement in keeping with their values.

Krawitz, J. (1990). *Mirror mirror.* [Film $60/Video $60]. 17 min. c. New York: Women Make Movies.

Blending humor and candor, thirteen women of varying age, ethnicity, and size talk about their bodies and how they do or do not measure up to the "perfect" body. Masks, mannequins, and 1930's beauty-contest footage reinforce the women's testimony and help portray the capriciousness of ideals of beauty. Through her critique, Krawitz invites women to defy the societal standards that undercut their confidence in their own bodies and individuality.

Labriola, T. (1991). *Beliefs and believers.* [Video $ Inquire]. 24 one-hour classes. c. University Park, IL: Governors State University.

An exploration of the sociology of religion in a multicultural context, this series of 24 one-hour tapes focuses on a variety of religions and worldviews, including Hinduism, Buddhism, Confucianism, Christianity, Judaism, Islam, Indigenous American religions, and civil religions. Dr. John Simmons, an associate professor at Western Illinois University, and his guests provide insights into the mythic, ritualistic, doctrinal, ethical, and social dimensions of religions. Taken together, the tapes can help us become a religiously literate nation, "one where citizens have learned to respond to religious differences, not with fear and violence, but with interest and understanding."

Labriola, T. (1992). *Dealing with diversity.* [Video $Inquire]. 24 one-hour classes. c. University Park, IL: Governors State University.

Dr. J. Q. Adams, an associate professor at Western Illinois University, conducts this teleclass on diversity. Covering principles of social interaction, cross cultural communication, demographic trends, immigration policy, ethnicity, class, gender, sexual orientation, age, and ability issues, the 24 tapes aim to help viewers "develop an awareness that society is strengthened not from striving for uniformity but from a free and unfettered expression of individuality in all its diverse manifestations." Interviews with guests ranging from James Yellowbank, Coordinator of the Indian Treaty Rights Committee, and Dr. Molefi Asante, Chair of Afro-American Studies at Temple University, to Arthur Jones of the American First Committee, are integrated into Adams' presentations and class discussions.

Moss, B., & Mack, S. (1982). *A crime to fit the punishment.* [Film $85]. 46 min. c. New York: First Run/Icarus Films.

Moss and Mack examine the background and political environment surrounding the production of *Salt of the Earth*, a 1954 fictional account of an 18-month zinc mine strike by Mexican Americans begun in 1950. Made during the Cold War/McCarthy era by blacklisted Hollywood personnel in collaboration with the miners and their families, the film met with multiple attempts to thwart its production and release. Interviews with the actors and clips from the film together with newsclips and broadcasts from the 1950s are intercut in a study of the relationship between film and politics. See Biberman, H. *Salt of the Earth* and Wilson, M. & Rosenfelt, D. S. (1953/1978). *Salt of the Earth: Screenplay and Commentary.* New York: The Feminist Press.

Nakamura, R. *Fool's dance.* [Video $50]. 30 min. c. San Francisco: CrossCurrent Media.

Set in a contemporary convalescent home, a mysterious patient with a penchant for Shakespeare reaffirms the *joie de vivre* despite the presence of old age and death. Regarded initially as senile, then as disruptive, the new patient proves there is method to his madness as he teaches both residents and staff that life, even in the shadow of death, can be enjoyed and lived richly. The film stars Mako and Esther Rolle.

Onwurah, N. (1988). *Coffee colored children.* [Film $50/Video $50]. 15 min. c. New York: Women Make Movies.

An award winning study of children of mixed racial heritage, Onwurah's film documents the pain of racial harrassment these children often face. At once lyrical and unsettling, starkly emotional and visually compelling, this semi-autobiographical work explores deeply internalized effects of racism and ongoing struggles for self-definition and pride. It provides a compelling catalyst for discussion.

Rolly, K. (1990). *An early October*. [Video $50]. 22 min. c. Media, PA: Media Inc.

This short video is intended to spark discussion about the deep-seated and insideous nature of the prejudice that results from continuing exposure to racism in our society. Friends and roommates, Ray, European American, and Will, African American, are forced to confront the issue when Ray stuns Will—and himself—by utterng a racial slur during a theatrical improvisation exercise.

Sharp, S. (1988). *Picking tribes*. [Film $40/Video $40]. 7 min. c. New York: Women Make Movies.

Graphics, vintage photographs, and watercolor animation shape this depiction of a daughter of the 1940s struggling to find an identity within her African America and Native American heritages. She identified with her grandfather's Native American ancestry until the 1960s when she shed her feather for an Afro and dashiki. The winner of several festival prizes, the work is "A delightful, provocative film invoking a universal response to the search for identity" (Newark Black Film Festival).

Snyder, P., Winer, L., Marks, H., & deKoenigsberg, P. (1985). *Silent pioneers*. [Film $65/Video $65]. 42 min. c. New York: Filmakers Library.

Among the eight elderly gays and lesbians depicted in this documentary are a male couple who have loved and lived with each other 55 years, a feminist author/political activist, a former monk who in his eighties is comfortable being Catholic and gay, an African American great-grandmother, and a feisty ex-waitress from Chicago. They speak about their reclusive earlier lives and the satisfaction of being out, of the challenges to their self-esteem and survival in a "straight world," and of their long-term deep-rooted commitments.

Takagi, O. (1984). *Community plot*. [Film $60/Video $50]. 20 min. c. New York: Third World Newsreel.

A satiric comedy that maintains a gutsy sense of humor in spite of its focus on slum living, battered women, and police bureaucracy. Set in New York's Lower East Side, the action revolves around "a very peculiar death" and the chaos that ensues when four usually feuding neighbors attempt to dispose of the body before the police arrive.

Yamazaki, H. (1989). *Juxta*. [Film $75/Video $75]. 29 min. b/w. New York: Women Make Movies.

Through drama, Yamazaki observes the psychological effects of racism on two children of Japanese women and American servicemen. Thirty-one year old Kate, the daughter of a Japanese/white marriage, visits her childhood friend, Ted, a Japanese/African American. Together they confront the memory of her mother's tragic story and the racism of our society.

Yates, P. (1987). *Four voices*. [Video $50]. 28 min. c. New York: First Run/Icarus Films.

The Assiniboine/Sioux Indian Reservation in Montana, the Black Belt of Alabama, the Appalachian Mountains of Tennessee, and the South Bronx of New York are the focus of this documentary. Though the depictions are of poor U. S. communities, Yates's emphasis is individuals whose lives have changed dramatically through participation in community-based education programs.

Yates, P., Sigel, T., & Kinoy, P. (1981). *Resurgence: The movement for equality v. the Ku Klux Klan*. [Film $100]. 54 min. c. New York: First Run/Icarus Films.

This work documents a bitter two-year strike led by African American women against a chicken processing plant in Laurel, Mississippi, by contrasting the efforts of union and civil rights supporters with the increased activity of the Ku Klux Klan and the American Nazi Party. The result is a disturbing film that demonstrates just how pervasive and persistent Klan and Nazi members are in their adherence to hate and terror.

MULTICULTURAL FILM AND VIDEO DISTRIBUTORS

Barbara Wiener
KCTA/TV
172 E. 4th Street
St. Paul, MN 55101
612/222-1717

California Newsreel/Resolution Inc.
149 Ninth Street #420
San Francisco, CA 94103
415/621-6196
FAX: 415/621-6522

Cinema Guild
1697 Broadway, Suite 803
New York, NY 10019
212/246-5522
FAX: 212/246-5525

CrossCurrent Media
346 Ninth Street, 2nd Floor
San Francisco, CA 94103
415/552-9550
FAX: 415/863-7428

Filmakers Library, Inc.
124 East 40th Street
New York, NY 10016
212/808-4980
FAX: 212/808-4983

Film News Now Foundation
625 Broadway, Suite 904
New York, NY 10012
212/979-5671
FAx: 212/979-5792

Films Inc.
5547 N. Ravenswood Ave.
Chicago, IL 60640-1199
800/323-4222

First Run/Icarus Films
200 Park Avenue S., Suite 1319
New York, NY 10003
212/674-3375

Gina Lamb
1151 E. Hyde Park Blvd.
Inglewood, CA 90302
310/672-2357

Governors State University
Communications Services
University Park, IL 60466
708/534-4094
FAX: 708/534-8956

Mypheduh Films, Inc.
48 Q Street, N.E.
Washington, D.C. 20002
202/529-0220

New Day Films
121 W. 27th Street, Suite 902
New York, NY 10001
212/645-8210
FAX: 212/645-8652

Onewest Media
P.O. Box 5766
Santa Fe, NM 87502-5766
505/983-8685

Pearl Banks
1518 Rossman S. E.
Grand Rapids, MI 49507
616/243-5855

Terra Nova Films, Inc.
9848 W. Winchester Ave.
Chicago, IL 60643
312/881-8491

Third World Newsreel
335 W. 38th Street, 5th Floor
New York, NY 10018
212/947-9277
FAX: 212/594-6217

Turning Tide Productions
P.O. Box 864
Wendell, MA 01379
508/544-8313

Unity Productions
7400 S.W. 70th Street
Aberdeen, SD 57401

Upstream Productions
420 1st Ave. West
Seattle, WA 98119206/281-9177

William Greaves Productions
230 W. 55th Street, 26th Floor
New York, NY 10019
212/265-6150 or 800/874-8314
FAX: 212/315-0027

Women Make Movies
225 Lafayette Street, Suite 206
New York, NY 10012
212/925-0606
FAX: 212/925-2052

FURTHER AUDIO-VISUAL RESOURCES

Appleshop
Appalachian People and Issues
306 Madison Street
Whitesburg, KY 41858
606/633-0108
FAX: 606/633-1009

Asian Cinevision
32 East Broadway
New York, NY 10002
212/925-8685

Black Film Center/Archive
Indiana University
Bloomington, IN 47405
812/335-2684 or 812/335-3874

Black Filmmakers Foundation
Tribeca Film Center
375 Greenwich Street
New York, NY 10013
212/941-3944
FAX: 212/941-4943

Cine Festival
Latino Media Information
1300 Guadalupe Street
San Antonio, TX 78207-5519
512/271-3151

Media Alternatives Project
Avery Teacher Center/NYU
70 Washington Sq. So., 2nd Flr.
New York, NY 10012

Media Network
39 W. 14th Street, Suite 403
New York, NY 10011
212/929-2663

Museum of the American Indian
3753 Broadway at 155th Street
New York, NY 10032
212/283-2420
FAX: 212/491-9302

National Black Programming
Consortium
1266 E. Broad Street
Columbus, OH 43205
614/252-0921

Native American Public
Broadcasting Consortium
P.O. Box 8311
1800 North 33rd Street
Lincoln, NE 68501-1311
402/472-3522
FAX: 402/472-1785

National Latino Community Ctr.
4401 Sunset Blvd.
Los Angeles, CA 90027
213/669-5083

Paper Tiger Television
339 Lafayette Street
New York, NY 10012
212/420-9045

Video Data Bank
School of the Art Institute
280 S. Columbus Drive
Chicago, IL 60603
312/443-3793

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1993 ADDENDUM

FILMS AND VIDEOS FOR THE MULTICULTURAL CLASSROOM

Distributors and other film and video resource information not included in the 1992 list is given after the film and video annotations.

AFRICAN AMERICANS

Akomfrah, J. (1993). *Seven songs for Malcolm X*. [Film $ Inquire]. 52 min. c. London: Black Audio Film Collective.

Combining documentary and experimental film techniques, historical footage and contemporary interviews, this film was made at the time of the release of Spike Lee's *Malcolm X* and provides both parallel and alternative perspectives on the life of Malcom X and on U. S. society in the 1950s and 1960s. Among those interviewed are Malcolm's brothers, his wife Betty Shabazz, novelist Thulani Davis, and cultural critic Greg Tate. Writer Toni Cade Bambera narrates. Contact the Black Audio Film Collective to see if a U. S. distributor has added the film to its collection.

Appleby, D., Graham, A., & Ross, S. J. (1993). *At the river I stand*. [Video $75]. 56 min. c. San Francisco: California Newsreel.

Though focusing on activity in Memphis during the Spring of 1968, this work goes beyond that city and time as it links economic and civil rights and explores violent versus non-violent action to effect change. Beginning with a labor dispute between the city's leaders and 1300 sanitation workers, the controversy brought Dr. Martin Luther King to Memphis for a march in support of the workers. When some protesters resorted to violence, King left but returned soon after to organize a non-violent demonstration. During this second visit he was assassinated. Four days later people rallied in Memphis to carry on King's legacy through a non-violent march. The video powerfully documents the tension, controversy, and uncertainty of the time and successfully balances its depiction of King's role with the action of the workers and city council.

Irving, D. (1992). *Faith Ringgold: The last story quilt*. [Video $30]. 28 min. c. Chappaqua, NY: L & S. Video Enterprises.

The color and dynamism of Faith Ringgold's work matches that of her personality and make this video interview with Ringgold effective. The artist's exuberance, confidence, and good humor radiate from her as she speaks of her childhood, her education, and her career.

Sandler, K. (1992). *A question of color*. [Film $125/Video $75]. 58 min. c. San Francisco: California Newsreel.

Sandler explores how color has affected personal identity and social relationships among African Americans from the time of slavery to the present. The experiences of scores of African Americans from teenagers to senior citizens, in urban and rural areas, are incorporated into Sandler's study and suggest, that despite the 1960s "Black is Beautiful" movement, African physical characteristics continue to be devalued in the U. S. and to create psychological turmoil for many.

ASIAN AMERICANS

Davis, C. (1990). *Cambodian doughnut dreams*. [Film $60/Video $280, sale only]. 27 min. c. New York: First Run/Icarus Films.

The stories of three Cambodian immigrants, who are making new lives for themselves in Los Angeles as owners of doughnut shops, are documented in this film. They are a widow and mother, a former resistance fighter, and a medical student; all are trying to realize the American dream while trying to deal with the ghosts of the Khmer Rouge, the horrors of life in Cambodia during the Pol Pot regime.

Saffa, J. (1990). *Maxine Hong Kingston: Talking story*. [Video $50]. 60 min. c. San Francisco: CrossCurrent Media.

Using historical as well as contemporary footage, dramatizations as well as interviews, Saffa provides an intriguing multifaceted portrait of author Maxine Hong Kingston, her family, and the world that shaped her. Interviews with the author are intercut with the comments of critics, friends, and family members to situate Kingston within a particular historical legacy and a social milieu she has drawn upon and reflected in her writing. The video thus provides not only an image of a Chinese American novelist, but of a culture as well.

Yamagiwa, R., & Hagemann, L. (1992). *Japanese American women: A Sense of Place*. [Video $60]. 28 min. c. Women Make Movies.

The burden of being different is a major focus of the Japanese American women who are interviewed here. Being one of a kind within their communities and identifying neither as Japanese nor American, the women must search for the sense of place many of us never question. The women also speak of their experiences as part of a "model minority." The women are strong and articulate, not stereotypically polite, docile, or exotic.

HISPANICS/LATINAS/LATINOS

Alvarez, M., & Spiro, E. (1991). *(In)Visible women*. [Video $50]. 26 min. c. Subtitled. New York: Women Make Movies.

Three strong, articulate Latina women with AIDS use poetry, art, dance, and activism to respond to and counter the myths surrounding AIDS. The women express fear, frustration, alarm, reason, but never complacency, as they act to make women with AIDS visible.

Bautis, M. (1991). *Home is struggle*. [Video $65]. 37 min. c. New York: Women Make Movies.

Latina identity, immigration experiences, sexism, personal oppression, and political repression are explored in this film about women who have come to the U. S. from Argentina, Chile, the Dominican Republic, and Nicaragua. Telling their stories, sharing their views, the women depict a more complex reality than that often suggested by the designation, "Latina."

Lerner, J., & Sterling, S. (1991). *Natives* [Video $55]. 25 min. c. New York: Filmakers Library.

Nativist groups are shown protesting undocumented immigrants along the United States--Mexican border. Ostensibly focusing on issues associated with illegal immigration, the protesters actually reveal their racist and anti-democratic attitudes. Lerner and Sterling use direct cinema as they move among the nativists and repeatedly capture images of absurdity in their critique of racial intolerance.

Portillo, L. (1993). *Columbus on trial*. [Video $125 sale]. 18 min. c. San Francisco: Xochitl Films.

Lourdes, the director of the award winning documentary *Las Madres, the Mothers of the Plazo de Mayo* (1986), moves to experimental and fictional film as she posits a contemporary courtroom trial for Columbus were he to return from his grave. Tongue-in-cheek but also pointed, the tape deromanticizes the explorer's exploits as it presents images and memories from the time of his journey to America.

Rodriguez, M. & Silva, J. (1988). *Love, women and flowers*. [16 mm $130/Video $100]. 58 min. c. New York: Women Make Movies.

The flower industry has brought jobs to 60,000 women in Columbia, but with those jobs it has brought pesticides and fungicides that have meant disease and disability for many of the workers. Rodriguez and Silva were able to film these women at work as well as to interview them for this portrait of an industry that is identified with beauty on one level and exploitation on another.

Morales, S. (1979). *Chicana*. [Film $60/Video $60]. 23 min. c. New York: Women Make Movies.

This film is still relevant for persons interested in a historical overview of the participation of Chicana and Mexican women in struggles for human and civil rights. Women's roles in Aztec society, in the 1810 Mexican fight for independence, in the 1872 U. S. labor strikes, the 1910 Mexican revolution, and contemporary struggles for social justice are presented through murals, engravings, and historical footage. Women's long history of political and social activism is well documented.

NATIVE AMERICANS

Artenstein, I. (1993). *The history of the Luiseno people: LaJolla reservation Christmas 1990.* [Video $ Inquire]. 26 min. c. Valley Center, CA: James Luna.

In this adaptation of one of his stage pieces, James Luna, a Luiseno Indian and performance artist, sits in his living room on Christmas Eve drinking beer and making phone calls to friends and family. As he excuses himself from participation in the holiday festivities, he provides an insider's view of contemporary Native American culture that combines humor, irony, and sadness and links the contemporary with the traditional aspects of that culture.

Freedman, J. L. (1991). *To protect mother earth*. [Video $65]. 60 min. c. New York: Cinnamon Productions.

A sequel to Freedman's *Broken Treaty at Battle Mountain* (also available from Cinnamon, this film portrays two Shoshone Indians, Carrie and Mary Dann, who have been challenging government efforts to conduct nuclear tests on their ancestral lands. Highly acclaimed for its clear presentation of complex political and ecological issues, the film is at once informational and moving.

Lemarr, J. (1992). *Double vision*. [Video $ Inquire]. 20 min. c. Sacramento, CA: Southwest Communication Services.

Twenty-four different Native American nations are represented in this experimental video about Columbus's "discovery" of America. The Native Americans speak out about the myth, colonization, and oppression.

Martell J. -M. (1992). *Bowl of bone: Tale of the syuwe*. [Film/Video $ Inquire]. 114 min. c. Vancouver, B.C.: Turtle Productions.

Shot over a 15-year period, this film chronicles the friendship between the filmmaker and Annie Zetico York, a Native American herbalist, healer, and visionary, the last syuwe (shamen) of her line. Martell sought out York at a time of personal crisis and the older woman became her teacher as well as friend, eventually offering to make her her apprentice. When the younger woman felt prepared to accept, York was in crisis, having lost her own teacher and protector and having learned she had an advanced cancer. In documenting the women's friendship, *Bowl of Bone* gets beyond cultural stereotypes and suggests the possibility of personal growth through cross-cultural sharing.

Masayesva, V., Jr. (1992). *Imagining Indians*. [Film/Video $ Inquire]. 90 min. c. Hotevilla, AZ: Victor Masayesva.

Masayesva says of this documentary, "I believe that the sacred aspects of our existence that encourage the continuity and vitality of Native peoples are being manipulated by an aesthetic in which money is the most important qualification. This contradicts values intrinsic to what is sacred and may destroy our substance." Addressing primarily a Native American audience, he "challenges the viewer to overcome glamorized Hollywood views of the Native American, which obscure the difficult demands of walking the spiritual road of [the] ancestors." Masayesva uses humor and satire and allows for the expression of different viewpoints as he critiques "the appropriation and merchandising of Native American culture and society."

Riffe, J., & Roberts, P. (1992). *Ishi: The last Yahi*. [Film $ Inquire]. 60 min. c. San Francisco: Roxie Releasing.

Working from a script by Anne Makepeace and engaging Linda Hunt to narrate, Riffe and Roberts bring together archival films and photographs to tell the story of Ishi, the lone survivor of the government-sponsored slaughter of his Yahi nation. Viewed by anthropologists as an invaluable source of information about the Yahi cultures, Ishi became a "one-man archive" and even a "live exhibit" at the San Francisco Museum of Anthropology. The film provides an opportunity to explore one more facet of U. S. treatment of and responses to Native Americans.

Scott, M. (1992). Wilma P. Mankiller: *Woman of power*. [Video $60]. 29 min. c. New York: Women Make Movies.

A chronicle of a day in the life of Wilma Mankiller, the first woman to become Chief of the Cherokee Nation, this video evokes questions about women as leaders and about the delicate balance between maintaining one's cultural integrity and participating in dominant power structures. Mankiller's ability to sustain a balance has allowed her to govern her people effectively while making her a role model for both women and Native Americans.

GAYS AND LESBIANS

Carlomusto, J. (1991). *L is for the way you look*. [Video $60]. 24 min. c. New York: Women Make Movies.

This video begins with an entertaining and funny look at lesbian history and at the women young lesbians have idolized--from Simon de Beauvoir and Angela Davis to Dolly Parton and Madonna. It moves on to discuss how media images of lesbians impact the development of lesbian identity and of the depiction of lesbians in history.

Cottes, J. (1992). *War on lesbians*. [Video $60]. 32 min. c. New York: Women Make Movies.

Satire and wit are used here to critique and challenge the lack of positive lesbian images in our society. Intercut with fictional radio and television self-help programs are excerpts from the broadcasts of an actual radio therapist. Countering the misinformation and negative myths from these sources are lesbians who offer information and suggestions about lesbian identities and lifestyles.

Joslin, T. , & Friedman, P. (1993). *Silverlake life: The view from here*. [Video $ Inquire]. 120 min. c. New York: Zeitgeist.

Most of the footage for this video was shot by filmmaker Tom Joslin and his companion Mark Massi after they had been diagnosed as having AIDS. A homage to their relationship as well as a chronicle of their physical deterioration, the film actually documents Tom's death and Mark's continuing struggle with the loss of his partner as well as with AIDS. The technical quality of much of the footage reflects its home-video origins, but that quality underscores the immediacy and intimacy of the portraits and to compound their impact. A remarkably moving and powerful testament to Tom and Mark's love for and commitment to each other.

GENDER

Brown, A. (1991). *E-mer-gen-cy*. [Video $25]. 9 min. c. Binghamton, NY: Adele Brown.

This experimental film attempts to convey the range of emotions provoked by Mark Lepine's murder of female engineering students in 1985 at the University of Montreal and by the "joking" remarks of male students (i.e., "Hey did somebody get raped down here?") when a red emergency phone was installed in a hallway in a U. S. university building. Brown uses a variety of techniques to suggest the disorientation, devastation, and fear women experience because of the prevalence of misogyny and violence in our society.

Clement, J. (1987). *Man oh man*. [Film $45/Video $45]. 18 min. c. New York: New Day Films.

When reviewing *Man Oh Man* for *Ms. Magazine*, Letty Coltin Pogrebin described the work as "a provocative, challenging look at contemporary masculinity in the United States" and suggested its focus on personal anecdote succeeds in tapping into experiences that are widely recognized. The film is a quickly paced collage incorporating home-movie footage, written notes, first-person narration, and images of men in traditional as well as non-traditional roles. Definitions of masculinity, cross-gender communication, gender stereotyping, and changing roles are among the issues explored by Clement as she invites men to speak about society's expectations for them.

Ferrero, P. (1988). *Hearts and hands: A social history of 19th century women and quilts*. [Film $100/Video $75]. 60 min. c. New York: New Day Films.

Hearts and Hands skillfully moves through the 19th century from the Northeast U. S. to the South, then through the Midwest and on to the West Coast as it tells the story of women's roles in society through their quilts. The quilts' multiple patterns and uses reveal far more about women's lives, their contributions to society, and their relationships, creativity, and commitments than immediately apparent. They tell the stories of war and slavery as well as of the abolitionist and temperance movements. *Hearts and Hands: The Influence of Women and Quilts on American Society* (1987) by Ferrero, E. Hedges, and J. Silber (San Francisco: Quilt Digest Press) complements the film by providing additional historical information linking quilts and history.

Hurbis-Cherrier, K. (1992). *All that's left: Speculations on a lost life*. [Video $50 Rental/$75 Sale]. 16 min., c. Ann Arbor, MI: K. Hurbis-Cherrier.

Hurbis-Cherrier examines questions about memory and history (what we remember, how we remember it, how we articulate or fail to articulate it) by exploring the life of her aunt. Family history rather than national or world history is Hurbis-Cherrier's immediate subject, but her interest in historical evidence (photos, records, memories, and anecdotes) and the processes of selection and (re)writing should prompt viewers to question history on multiple levels.

Juhasz, A. (1992). *Excited, angry, active, vocal: Women out loud*. [Video $20]. 30 min. c. Swarthmore, PA: Alexandra Juhasz.

A project by the "Video Virgins," a group of Swarthmore students participating in a documentary class, this video is an example of the grassroots potential of video. Organized around the question, "What issues that affect women make you excited, angry, active or vocal?," the tape includes almost 30 brief responses by high school and college women who speak of health care, racism and homophobia within the women's movement, abuse, sexuality, eating disorders, media images, AIDS, and gender dynamics. Dramatizations of several issues, the energy of the interviewees, and the variety of settings in which the interviews take place make the tape visually appealing while the concerns expressed provide plenty of material for discussion.

Lambert, C. (1993). *Women and Social Action*. [Video $ Inquire]. 24 one-hour classes. c. University Park, IL: Governors State University.

Dr. Martha Thompson, Professor of Sociology at Northeastern University in Chicago, is the instructor for this series of classes that focuses on social action and social change from the perspectives of women in the U. S. Among the topics she and her students explore are gender socialization, knowledge transformation, families, health care, religion, work, violence against women, homelessness, and leadership. Interacting with guests from very diverse backgrounds, Thompson provides an unusually rich and varied exploration of topics related to women's (and men's) lives.

Lipman, M. (1981). *To have and to hold: Men who batter women*. [Film $40/Video $40]. 20 min. b/w New York: New Day Films.

Though made over a decade ago, this film still--unfortunately--has great relevance in our society. Interviews with men, who have violently assaulted their wives are intercut with statistical information about domestic violence, wives' accounts of domestic violence, and the comments of a counselor on the role of violence in male socialization. The emphasis is on male attitudes and on the process of recognizing and challenging those attitudes if a relationship is to work.

MULTIPLE FOCUS MEDIA

Lesage, J. (1992). *In plain English*. [Video $50]. 42 min. c. Eugene, OR: Julia Lesage.

Lesage videotapes graduate and undergraduate students of color as they speak out about their treatment at the University of Oregon. Each student speaks from personal experience and chronicles instances of discrimination, prejudice, and stereotyping. Individually taped in medium close shots, the "talking heads" format and the students' ability to articulate and to critique their experiences give them great credibility.

Tollini, T. (1991). *Stories of change*. [Film $100/Video $100]. 57 min. c. New York: New Day Films.

Four women with different ethnic backgrounds and distinct challenges to their survival are brought together in this documentary about healing. Incest, alcoholism, drug abuse, and the death of a loved one are the causes of the trauma the women experienced. Each successfully emerges a stronger, more confident individual, having sought help while also trusting themselves as they moved through particularly dark phases of their lives.

Richter, R., & Warnow, C. (1990). *Do not enter: The visa war against ideas*. [Film $100/Video $70]. 58 min. c. New York: New Day Films.

Richter and Warnow investigate some of the far-reaching effects of the 1952 McCarran Walters Act, an Act that was largely repealed in 1991 after being used to bar thousands of would-be immigrants from the U. S. for political reasons. A legacy of the Cold War, the law was invoked to deny U. S. visas to political leaders, scholars, activists, artists, and writers. The documentary covers "the excluded," "the excluders," and "the critics" and intercuts interviews with historical footage to tell its story.

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